



THE VOCABULARY OF THE GREEK TESTAMENT

*ILLUSTRATED FROM THE PAPYRI AND OTHER
NON-LITERARY SOURCES*

BY

JAMES HOPE MOULTON, D.D., D.THEOL.

Late Fellow of King's College, Cambridge; Greenwood Professor of Hellenistic
Greek and Indo-European Philology, Manchester University

AND

GEORGE MILLIGAN, D.D.

Regius Professor of Divinity and Biblical Criticism
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PART II

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PREFATORY NOTE

WE have nothing to add to our former Preface, except to acknowledge the kind help of Professor Souter, who has read the proofs and made valuable suggestions, and to express deep regret that the valued counsel of our friends, Professors Thumb and Deissmann, has been no longer accessible. The former read all our proofs under A, and gave us most useful information, especially in connecting with our Hellenistic record the continuation of that record in the Modern Greek vernacular. As this Part is in the page proof stage, we hear with profound sorrow that a more permanent barrier even than war has intervened to deprive us of his assistance in the remainder of our enterprise. We learn from Professor Schwyzer of Zurich that Dr. Thumb died on August 14th. He has achieved in a relatively short career a marvellous output of work upon the Greek language in its whole history down to the present day, and leaves no one his peer in the philological delineation of Hellenistic and the modern vernacular. Under the distressing conditions of to-day it is a pleasure to add that his knowledge and appreciation of British research was thoroughgoing and generous in the highest degree, and his kindness of heart worthy of his learning and his powers of intuition.

J. H. M.
G. M.

October 1915.

ABBREVIATIONS

THE following is a list of the principal abbreviations. A full list will appear with the last part of the Vocabulary.

I. GENERAL

- Abbott *Fourfold Gospel* = *The Fourfold Gospel*, Section II. *The Beginning*, by E. A. Abbott. Cambridge, 1914.
- „ *Joh. Gr.* = *Johannine Grammar*, by E. A. Abbott. London, 1906.
- „ *Joh. Voc.* = *Johannine Vocabulary*, by E. A. Abbott. London, 1905.
- Abbott *Songs* = *Songs of Modern Greece*, by G. F. Abbott. Cambridge, 1900.
- Anz *Subsidia* = *Subsidia ad cognoscendum Graecorum sermonem vulgarem e Pentateuchi versione Alexandrina repetita* (being *Diss. philolog. Halenses*, xii. 2), by H. Anz. Halle, 1894.
- Archiv* = *Archiv für Papyrusforschung*. Ed. U. Wilcken. Leipzig, 1901- .
- Aristeas = *Aristeae ad Philocratem Epistula*. Ed. P. Wendland. Leipzig, 1900.
- BCH* = *Bulletin de correspondance hellénique*. Paris and Athens, 1877- .
- Berichtigungen* = *Berichtigungsliste der griechischen Papyrusurkunden aus Ägypten*, herausgegeben von F. Preisigke. Strassburg, 1913- .
- Blass *Gr.* = *Grammar of New Testament Greek*, by F. Blass. Eng. tr. by H. St John Thackeray. Second edit. London, 1905.
- Blass-Debrunner = *Friedrich Blass' Grammatik des neutestamentlichen Griechisch*. Vierte Aufl., von A. Debrunner. Göttingen, 1913.
- Boisacq *Dict. Etym.* = *Dictionnaire étymologique de la langue grecque*, par Émile Boisacq. Heidelberg and Paris, 1907- .
- Brugmann *Grundriss*² = *Grundriss der vergleichenden Grammatik der indogermanischen Sprachen*, von Karl Brugmann. Zweite Bearbeitung. Strassburg, 1897- .
- Brugmann-Thumb.... = *Griechische Grammatik*, von Karl Brugmann. Vierte vermehrte Aufl., von Albert Thumb. München, 1913.
- BS.* See under Deissmann.
- BZ.* = *Byzantinische Zeitschrift*. Ed. K. Krumbacher. Leipzig, 1892- .
- CR* = *The Classical Review*. London 1887- .
- Crönert or Crönert *Lex.* = *Passow's Wörterbuch der griechischen Sprache*, völlig neu bearbeitet von W. Crönert. Göttingen, 1912- .
- Crönert *Mem. Herc.* = *Memoria Graeca Herculanensis*, by W. Crönert. Leipzig, 1903.
- Deissmann *BS* = *Bible Studies*, by A. Deissmann. Engl. ed. by A. Grieve. Edinburgh, 1901.
- Deissmann *LAE* = *Light from the Ancient East*, by A. Deissmann. Engl. tr. by L. R. M. Strachan. London, 1910.
- Dieterich *Mithras-liturgie* = *Eine Mithrasliturgie* erläutert von Albrecht Dieterich. 2^{te} Aufl. Leipzig and Berlin, 1910.
- Dieterich *Untersuch.* = *Untersuchungen zur Geschichte der griechischen Sprache, von der hellenistischen Zeit bis zum 10 Jahr. n. Chr.*, von K. Dieterich, Leipzig, 1898.
- Documents* See under Milligan.
- Durham, D. B., *Menander* = *The Vocabulary of Menander, considered in its relation to the Kourh*. Princetown, 1913.
- EGT* = *The Expositor's Greek Testament*, edited by W. Robertson Nicoll. 5 vols. London, 1897-1910.
- Exp.* = *The Expositor*. London, 1875- . Cited by series, volume, and page.
- ExpT* = *The Expository Times*. Edinburgh, 1889- .
- Ferguson, W. D., *Legal Terms* = *The Legal Terms Common to the Macedonian Inscriptions and the New Testament* (being *Historical and Linguistic Studies in Literature Related to the New Testament*. 2nd Series, Vol. II. Part 3). Chicago.
- Field *Notes* = *Notes on the Translation of the New Testament* (being *Otium Norvicense* iii.), by F. Field. Cambridge, 1899.
- GH.* = Grenfell and Hunt. See further under II. Papyri.

- Gradenwitz *Einführung* = *Einführung in die Papyrskunde*, by O. Gradenwitz. Heft i. Leipzig, 1900.
- Grimm or Grimm-Thayer = *A Greek-English Lexicon of the New Testament*, being Grimm's Wilke's *Clavis Novi Testamenti*, tr. and enlarged by J. H. Thayer. Second edit. Edinburgh, 1890. [Thayer's additions are usually cited under his name.]
- Hatch *Essays* = *Essays in Biblical Greek*, by E. Hatch. Oxford, 1889.
- Hatzidakis *Einl.* = *Einleitung in die neugriechische Grammatik*, by G. N. Hatzidakis. Leipzig, 1892.
- Helbing, *Gr.* = *Grammatik der Septuaginta: Laut- und Wortlehre*, by R. Helbing. Göttingen, 1907.
- Herwerden or Herwerden *Lex.* = *Lexicon Graecum suppletorium et dialecticum*, by H. van Herwerden. 2 vols. Leiden, 1910.
- Hesychius = *Hesychii Alexandrini Lexicon*, ed. M. Schmidt. Jena, 1867.
- Hobart = *The Medical Language of St. Luke*, by W. K. Hobart. Dublin and London, 1882.
- HR = *A Concordance to the Septuagint*, by E. Hatch and H. A. Redpath. Oxford, 1897.
- HZNT = *Handbuch zum Neuen Testament*, ed. H. Lietzmann. Tübingen, 1906- .
- JBL = *The Journal of Biblical Literature*. Middletown, 1881- .
- JHS = *The Journal of Hellenic Studies*. London, 1880- .
- JTS = *The Journal of Theological Studies*. London, 1900- .
- Kalker *Quaest.* = *Quaestiones de Elocutione Polybiana* (being *Leipziger Studien* III. ii.), by F. Kalker. Leipzig, 1880.
- Kennedy *Sources* = *Sources of New Testament Greek*, by H. A. A. Kennedy. Edinburgh, 1895.
- Kühner³, or Kühner-Blass, Kühner-Gerth = *Ausführliche Grammatik der griechischen Sprache*, von R. Kühner, besorgt von F. Blass (Formenlehre) und B. Gerth (Satzlehre). Hanover and Leipzig, 1890-1904.
- Kuhring = *De Praepositionum Graecarum in Chartis Aegyptiis usu*, by W. Kuhring. Bonn, 1906.
- LAE See under Deissmann.
- Laqueur *Quaestiones* = *Quaestiones Epigraphicae et Papyrologicae selectae*, by R. Laqueur. Strassburg, 1904.
- Lewy *Fremdwörter.* = *Die Semitischen Fremdwörter im Griechischen*, by H. Lewy. Berlin, 1895.
- Lietzmann *Gr. Pap.* = *Griechische Papyri* (in *Kleine Texte für theologische Vorlesungen und Übungen*, 14). Ed. H. Lietzmann. Bonn.
- Linde *Epic* = *De Epicuri Vocabulis ab optima Attide alienis*, by P. Linde. (Being *Breslauer Philologische Abhandlungen*, ix. 3.) Breslau, 1906.
- Lob. *Phryn.* = *Phrynichi Ecloga*. Ed. C. A. Lobeck. Leipzig, 1820.
- „ *Par.* = *Paralipomena Grammaticae Graecae*, by C. A. Lobeck. Leipzig, 1837.
- LS = *A Greek-English Lexicon*, by H. G. Liddell and R. Scott. Eighth edition. Oxford, 1901.
- Magie = *De Romanorum iuris publici sacrique vocabulis sollemnibus in Graecum sermonem conversis*, by D. Magie. Leipzig, 1905.
- Mayser *Gr.* = *Grammatik der griechischen Papyri aus der Ptolemäerzeit*, von E. Mayser. Leipzig, 1906.
- Meisterhans *Gr.* = *Grammatik der attischen Inschriften*, von K. Meisterhans. Third edition by E. Schwyzler. Berlin, 1900.
- Mél. Nicole = *Mélanges Nicole. Recueil de Mémoires . . . offerts à Jules Nicole*. Genève, 1905.
- MGr = Modern Greek.
- Meyer *Gr.* = *Griechische Grammatik*, von Gustav Meyer. Dritte vermehrte Aufl. Leipzig, 1896.
- Milligan *Documents* = *The New Testament Documents: Their Origin and Early History*, by George Milligan. London, 1913.
- „ *Thess.* = *St. Paul's Epistles to the Thessalonians*, by George Milligan. London, 1908.
- Mitteis or Wilcken = *Grundsätze und Chrestomathie der Papyrskunde* I. i. ed. U. Wilcken, and II. i. ed. L. Mitteis. Leipzig and Berlin, 1912.
- Moeris = *Moeridis Lexicon Atticum*. Ed. J. Pierson. Leiden, 1759.
- Moulton *Proleg.* = *A Grammar of New Testament Greek*. Vol. I. *Prolegomena*, by James Hope Moulton. Edinburgh, 1908.
- „ *Gramm. II.* = *A Grammar of New Testament Greek*. Vol. II., by James Hope Moulton. Edinburgh. In the Press.

- Moulton *Einleitung* = *Einleitung in die Sprache des neuen Testaments*. (Translated with additions from the third edition of *Prolegomena*.) Heidelberg, 1911.
- Musonius = *C. Musonii Rufi Reliquiae*. Ed. O. Hense. Leipzig, 1905.
- Nachmanson = *Laute und Formen der Magnetischen Inschriften*, by E. Nachmanson. Upsala, 1903.
- Nägeli = *Der Wortschatz des Apostels Paulus*, von Th. Nägeli. Göttingen, 1905.
- Otto *Priester* = *Priester und Tempel im Hellenistischen Ägypten*, by Walter Otto. 2 vols. Leipzig and Berlin, 1905, 1908.
- Pelagia-Legenden* = *Legenden der heiligen Pelagia*. Ed. H. Usener. Bonn, 1879.
- Proleg.* See under Moulton.
- Radermacher *Gr* = *Neutestamentliche Grammatik* (being *Handbuch zum Neuen Testament I. i.*), von L. Radermacher. Tübingen, 1911.
- Ramsay *Cities* = *The Cities of St. Paul*, by Sir W. M. Ramsay. London, 1907.
- „ *CRE* = *The Church in the Roman Empire before A.D. 170*. Fifth edition; by the same. London, 1897.
- „ *Luke* = *Luke the Physician*, by the same. London, 1908.
- „ *Teaching* = *The Teaching of Paul in Terms of the Present Day*, by the same. London.
- „ *Recent Discovery* = *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*, by the same. London, 1915.
- REGr* = *Revue des Études grecques*. Paris, 1888-.
- Reinhold = *De Graecitate Patrum*, by H. Reinhold. Halle, 1898.
- Reitzenstein *Poimandres* = *Poimandres: Studien zur Griechisch-Ägyptischen und Frühchristlichen Litteratur*, von R. Reitzenstein. Leipzig, 1904.
- Rossberg = *De Praepositionum Graecarum in chartis Aegyptiis Ptolemaeorum aetatis usu*, by C. Rossberg. Jena, 1909.
- Rouffiac *Recherches* = *Recherches sur les caractères du grec dans le Nouveau Testament d'après les inscriptions de Priene*, par J. Rouffiac. Paris, 1911.
- Rutherford *NP* = *The New Phrynichus*, by W. G. Rutherford. London, 1881.
- Schlageter = *Der Wortschatz der ausserhalb Attikas gefundenen attischen Inschriften*, von J. Schlageter. Strassburg, 1912.
- Schmidt *Jos.* = *De Flavii Josephi elocutione*, by W. Schmidt. Leipzig, 1893.
- Schürer *Geschichte* ... = *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*, von E. Schürer. 8^{te} u. 4^{te} Aufl. Leipzig, 1901.
- „ *HJP* = *History of the Jewish People in the Time of Jesus Christ*. Translated from the second German edition. Edinburgh, 1890-1.
- Schweizer *Perg.* = *Grammatik der pergamenischen Inschriften*, von E. Schweizer. Berlin, 1898.
- Sophocles *Lex* = *Greek Lexicon of the Roman and Byzantine Periods*, by E. A. Sophocles. Boston, 1870.
- Thackeray *Arist.* = *The Letter of Aristaeas translated into English*, by H. St. J. Thackeray. London, 1904.
- „ *Gr.* = *A Grammar of the Old Testament in Greek I.*, by H. St. John Thackeray. Cambridge, 1909.
- Thayer See under Grimm.
- Thieme = *Die Inschriften von Magnesia am Mäander und das Neue Testament*, von G. Thieme. Göttingen, 1906.
- Thumb *Dial.* = *Handbuch der Griechischen Dialekte*, by Albert Thumb. Heidelberg, 1909.
- „ *Handbook* = *Handbook of the Modern Greek Vernacular*, by Albert Thumb. Translated from the second German edition by S. Angus. Edinburgh, 1912.
- „ *Hellen.* = *Die griechische Sprache im Zeitalter des Hellenismus*, von A. Thumb. Strassburg, 1901.
- Vettius Valens = *Vettii Valentis Anthologiarum Libri*. Ed. W. Kroll. Berlin, 1908.
- Viereck *SG* = *Sermo Graecus quo S. P. Q. R. magistratusque populi Romani usque ad Tib. Caesaris aetatem in scriptis publicis usi sunt*, by Paul Viereck. Göttingen, 1888.
- Wackernagel *Hellenistica* = *Hellenistica* (Einladung zur akadem. Preisverkündigung), von J. Wackernagel. Göttingen, 1907.
- WH = *The New Testament in the Original Greek*, by B. F. Westcott and F. J. A. Hort. Vol. i. *Text*. Vol. ii. *Introduction*. Revised editions. London, 1898 and 1896.
- Winer-Moulton *Gr.* ... = *A Grammar of New Testament Greek*. Translated from G. B. Winer's 7th edition, with large additions, by W. F. Moulton. 3rd edition. Edinburgh, 1882.
- Winer-Schmiedel *Gr.* = *Grammatik des neutestamentlichen Sprachidioms*, von G. B. Winer. 8^{te} Aufl. von P. W. Schmiedel. Göttingen, 1894-.

- ZNTW = *Zeitschrift für die neutestamentliche Wissenschaft*. Giessen, 1900- .
- Zorell = *Novi Testamenti Lexicon Graecum* (being *Cursus Scripturae Sacrae* I. vii.), auctore Fr. Zorell, S.J. Paris, 1911.

II. PAPYRI

- P Amh = *The Amherst Papyri* I. II. Edd. B. P. Grenfell and A. S. Hunt. London, 1900-1.
- BGU = *Ägyptische Urkunden aus den königlichen Museen zu Berlin: griechische Urkunden* I.-IV. Berlin, 1895- .
- Chrest. I. and II. = *Grundzüge und Chrestomathie der Papyruskunde*. I. ii. ed. U. Wilcken and II. ii. ed. L. Mitteis. Leipzig and Berlin, 1912.
- P Cairo Preis. = *Griechische Urkunden des Ägyptischen Museums zu Kairo*. Ed. F. Preisigke. Strassburg, 1911.
- CP Herm = *Corpus Papyrorum Hermopolitanorum* I. Ed. C. Wessely. Leipzig, 1905.
- CPR = *Corpus Papyrorum Raineri: Griechische Texte* I. Ed. C. Wessely. Vienna, 1895.
- P Eleph. = *Elephantine-Papyri*. Ed. C. Rubensohn. Berlin, 1907.
- P Fay = *Fayûm Towns and their Papyri*. Edd. B. P. Grenfell, A. S. Hunt, and D. G. Hogarth. London, 1900.
- P Flor = *Papiri Fiorentini* I.-III. Edd. G. Vitelli and D. Comparetti. Milan, 1906-15.
- P Gen = *Les Papyrus de Genève* I. Ed. J. Nicole. Geneva, 1896-1900.
- P Giss = *Griechische Papyri zu Giessen* I. Edd. O. Eger, E. Kornemann, and P. M. Meyer. Leipzig, 1910-12.
- P Goodsp = *A Group of Greek Papyrus Texts*. Ed. E. J. Goodspeed. (Being *Classical Philology*, I. 2.) Chicago, 1906.
- P Goodsp Cairo = *Greek Papyrus from the Cairo Museum*. Ed. E. J. Goodspeed. Chicago, 1902.
- P Grenf I. = *An Alexandrian Erotic Fragment, and other Greek Papyri, chiefly Ptolemaic*. Ed. B. P. Grenfell. Oxford, 1896.
- P Grenf II. = *New Classical Fragments, and other Greek and Latin Papyri*. Edd. B. P. Grenfell and A. S. Hunt. Oxford, 1897.
- P Hal I = *Dikaionmata*, herausgegeben von der *Graeca Halensis*. Berlin, 1913.
- P Hamb. = *Griechische Papyrusurkunden zu Hamburg* I. i. ii. Ed. P. M. Meyer. Leipzig, 1911-13.
- P Heid = *Heidelberger Papyrus-Sammlung* I. Ed. A. Deissmann. Heidelberg, 1905.
- P Hib. = *The Hibeh Papyri*, I. Edd. B. P. Grenfell and A. S. Hunt. London, 1906.
- P Iand = *Papyri Iandanae* Parts i.-iv. Edd. E. Schäfer, L. Eisner, L. Spohr, and G. Spiess. Leipzig, 1912-14.
- P Karanis = *Papyri from Karanis*. Ed. E. J. Goodspeed. Chicago, 1900.
- P Leid = *Papyri graeci Musei antiquarii publici Lugduni-Batavi*, 2 vols. Ed. C. Leemans. 1843, 1885.
- P Lille = *Papyrus grecs de Lille* I. Parts i. ii. Ed. P. Jouguet. Paris, 1907.
- P Lips = *Griechische Urkunden der Papyrus-sammlung zu Leipzig* I. Ed. L. Mitteis. Leipzig, 1906.
- P Lond = *Greek Papyri in the British Museum*. Vols. I. and II. ed. F. G. Kenyon; Vol. III. edd. F. G. Kenyon and H. I. Bell. London, 1893-1907. Vol. IV. (Byzantine) is not cited.
- P Magd. = *Papyrus de Magdala being Papyrus grecs de Lille* II. Ed. J. Lesquier. Paris, 1912.
- P Oxy = *The Oxyrhynchus Papyri*. Vols. I.-VI. and X. edd. B. P. Grenfell and A. S. Hunt; Vols. VII.-IX. ed. A. S. Hunt. London, 1898-1914.
- P Par = *Paris Papyri in Notices et extraits* XVIII. ii. Ed. Brunet de Presle. Paris, 1865.
- P Petr = *The Flinders Petrie Papyri* in the Proceedings of the Royal Irish Academy—"Cunningham Memoirs," Nos. viii. ix. and xi. Parts I. II. ed. J. P. Mahaffy; Part III. edd. J. P. Mahaffy and J. G. Smyly. Dublin, 1891-4.
- Preisigke = *Papyri in Sammelbuch*: see under III.
- P Rein = *Papyrus grecs et démotiques*. Ed. Th. Reinach. Paris, 1905.
- P Rev L = *Revenue Laws of Ptolemy Philadelphus*. Edd. B. P. Grenfell and J. P. Mahaffy. Oxford, 1896.
- P Ryl = *Catalogue of the Greek Papyri in the John Rylands Library, Manchester* I., ed. A. S. Hunt; II. edd. J. de M. Johnson, V. Martin, and A. S. Hunt. Manchester, 1911-15.

- P Sa'id Khan..... = Greek Parchments from Avroman in Media, discovered by Dr Sa'id Khan, published in *JHS* xxxv. pp. 22-65, by E. H. Minns. London, 1915.
- PSI..... = *Papiri Grecie Latini* I.-III. Published by the Società Italiana. Florence, 1912-14.
- P Strass..... = *Griechische Papyrus zu Strassburg* I. Ed. F. Preisigke. Leipzig, 1912.
- P Tebt..... = *The Tebtunis Papyri*. Vol. I. edd. B. P. Grenfell, A. S. Hunt, and J. G. Smyly; Vol. II. edd. B. P. Grenfell, A. S. Hunt and E. J. Goodspeed. London, 1902-7.
- P Thead..... = *Papyrus de Théadelphie*. Ed. P. Jouguet. Paris, 1911.
- P Tor..... = *Papyri graeci regii Taurinensis Musei Aegyptii*. 2 vols. Ed. A. Peyron. Turin, 1826-7.
- Selections..... = *Selections from the Greek Papyri*², by George Milligan. Cambridge, 1912.
- Witkowski¹ or Wit- = *Epistulae Privatae Graecae*². Ed. kowski *Epp*²..... S. Witkowski. Leipzig, 1911.

III. INSCRIPTIONS AND OSTRACA

- Audollent..... = *Defixionum Tabellae*. Ed. A. Audollent. Paris, 1904.
- Cagnat..... = *Inscriptiones Graecae ad Res Romanas pertinentes*, ed. R. Cagnat. I. III. IV. 1-4. Paris, 1911-.
- C. and B..... = *Cities and Bishoprics of Phrygia*, by W. M. Ramsay. 2 vols. Oxford, 1895, 1897.
- CIA..... = *Corpus inscriptionum Atticarum*. Berlin, 1873-97.
- CIG..... = *Corpus inscriptionum Graecarum*. Berlin, 1828-77.
- CIL..... = *Corpus inscriptionum Latinarum*. Berlin, 1862-1909.
- Calder..... = (unpublished) Greek Inscriptions from Phrygia, ed. W. M. Calder.
- Cauer..... = *Delectus inscriptionum Graecarum*³. Ed. P. Cauer. Leipzig, 1883.
- Cos..... = *The Inscriptions of Cos*, edd. W. R. Paton and E. L. Hicks. Oxford, 1891.
- GDI..... = *Sammlung der griechischen dialekt. Inschriften*. Ed. H. Collitz. Göttingen, 1884-.
- IG..... = *Inscriptiones Graecae*, ed. cons. et auct. Acad. Regiae Borussicae. Berlin, 1873-.
- IGSI..... = *Inscriptiones Graecae Siciliae et Italiae*. Ed. G. Kaibel. Berlin, 1890.

- IMac..... = *Inscriptiones Graecae Insularum Maris Aegaei*. Edd. H. von Gaertringen and W. R. Paton. Berlin, 1895-.
- IosP'E..... = *Inscriptiones oris septentrionalis Ponti Euxini*. (Inscriptions from Olbia on the Euxine in the Appendix to *Scythians and Greeks* by E. H. Minns. Cambridge, 1913.)
- Kaibel..... = *Epigrammata Graeca*. Ed. G. Kaibel. Berlin, 1878.
- Lafoscade..... = *De Epistulis aliisque titulis imperatorum magistratuumque Romanorum, quas ab aetate Augusti usque ad Constantinum Graece scriptas lapides papyrivi servaverunt*. By Léon Lafoscade. Lille, 1892.
- Latyshev..... = *Inscriptiones Antiquae Orae Septentrionalis Ponti Euxini Graecae et Latinae*, ed. B. Latyshev. I. Petropoli, 1885.
- Letronne..... = *Recueil des inscriptions grecques et latines de l'Égypte*, by M. Letronne. 2 vols. Paris, 1842-8.
- Magn..... = *Die Inschriften von Magnesia am Mäander*. Ed. O. Kern. Berlin, 1900.
- Michel..... = *Recueil d'Inscriptions grecques*. Ed. Ch. Michel. Paris, 1900.
- OGIS..... = *Orientalis Graeci Inscriptiones selectae*. 2 vols. Ed. W. Dittenberger. Leipzig, 1903-5.
- Ostr..... See under Wilcken.
- PAS..... = *Papers of the American School of Classical Studies at Athens*. Boston.
- Perg..... = *Die Inschriften von Pergamon* (in *Altertümer von Pergamon* viii.). Ed. M. Fränkel. Berlin, 1900-.
- Preisigke..... = *Sammelbuch griechischer Urkunden aus Ägypten*. Ed. F. Preisigke. Strassburg, 1913-.
- [Includes many papyri: when these are cited the abbreviation is "Preisigke" in roman type.]
- Preisigke Ostr..... = *Die Prinz-Joachim-Ostraka*, ed. F. Preisigke and W. Spielenberg. Strassburg, 1914.
- Priene..... = *Die Inschriften von Priene*. Ed. H. von Gaertringen. Berlin, 1906.
- Roberts-Gardner..... = *Introduction to Greek Epigraphy*, vol. ii. *The Inscriptions of Attica*. Edd. E. S. Roberts and E. A. Gardner. Cambridge, 1905.
- Syll... = *Sylloge Inscriptionum Graecarum*² 2 vols. and index. Ed. W. Dittenberger. Second edition. Leipzig, 1888-1901.

- Theb Ostr.* = *Theban Ostraca*, pp. 68–161. Greek Texts, by J. S. Milne. London, 1913.
- Wilcken *Ostr* or *Ostr* = *Griechische Ostraka*. 2 vols. Ed. U. Wilcken. Leipzig, 1899.
- Wünsch *AF*..... = *Antike Fluchtajeln* (in "Kleine Texte für theologische Vorlesungen und Übungen," 20). Ed. R. Wünsch. Bonn, 1907.

N.B.—Quotations from Papyri and Inscriptions are printed as in the editions from which they come, except for

the notation used to show that the modern editor wishes to insert or delete. Here the text is given as found in the original document, with a note in brackets if necessary. Square brackets denote a gap in the original; round brackets the resolution of an abbreviation (as (~~trois~~) for \angle), except in some inscriptions where the editor uses them to denote faint or missing letters. Letters which are not read with certainty are indicated by dots underneath. Interlineations and erasures in the original are generally pointed out in a note. The line given shows where the word under the heading occurs, or begins to occur.

B

Βάαλ—βαίνω

Βάαλ.

Τῇ Βάαλ in Rom 11⁴ is paralleled in LXX four times outside Prophets and Apocrypha, where it is feminine without variant: correct thus the note in *Proleg.*³, p. 59, where see also a reference to the usual explanation (Dillmann's).

Βαβυλών.

P Iand 15^{III.8} (iv/A.D.) has Βαβ[υ]λ[ῶ]ν in a fragmentary context. See also P Flor II. 278^{II.8} (ii/A.D.), a letter addressed στρατ[η]γῶι Ἀραβία(ς), where he is instructed καμήλους οὓς προσέ[τα]ξεν ἄρρενας καὶ ῥωμαίους, δυναμένους ταῖς πορείαις ὑπηρετεῖν, ἢ αὐτὸς ἀγαγεῖ ἢ διὰ τινος τῶν σὼν πέμψον εἰς Βαβυλῶνα.

βαδίζω.

For this common LXX verb reference may be made to P Par 51³ (B.C. 160) (= *Selections*, p. 19) φμ[ην] βατ(= δ)ξιν με [ἀπ]ὸ λειβὸς ἕως ἀ[πηλι]ώτου, "I dreamt that I was going from West to East," P Lips I. 104²⁰ (c. B.C. 96-5) (= Witkowski², p. 118) εἰκὴ ἐφ' ἄλλαχῇ βαδίζετε, P Oxy IV. 743²⁰ (B.C. 2) τὸ βαδίσαι εἰς Τακόν, and PSI I. 95⁰ (iii/A.D.) κἂν σε δῇ (L. δέη) βαδίσαι εἰς . . . The subst. is found P Grenf II. 14 (b)⁵ (B.C. 264 or 227) ὄνους βαδιστὰς πέντε. In P Flor III. 376²³ (iii/A.D.) ὑπὸ τοὺς βαδιστὰς [. . . has the note "sc. ὄνους": that the noun is really understood, and not latent in the hiatus, is shown by the word βαδιστηλάτας above (l. 18)—cf. P Tebt I. 262 (late ii/B.C.), PSI II. 205⁷ (A.D. 295). A donkey was apparently regarded as "what will go," which is not a unanimously accorded estimate: does βαδιστής as epithet of ὄνος suggest that the verb connoted a kind of gait seen typically in a donkey? See also the editor's note on P Ryl II. 236⁸ (A.D. 256).

βαθμός.

The thought of a "vantage ground, a 'standing' (RV) a little, as it were, above the common level," which Hort (*Christian Ecclesia*, p. 202) suggests for this word in 1 Tim 3¹³, may be illustrated from the Mytilene inscription IG II. 243¹⁶ τοῖς τὰς ἀξίας βασμοῖς ἀνελόγησε, "er wurde durch sein Verhalten dem Ehrenamte gerecht" (Nägeli, p. 26). See also R. M. Pope *Exp T* xxi. p. 112 ff. The word is found in the mystery religions, e.g. Reitzenstein *Poimandres* 13⁹, p. 343, ὁ βαθμὸς οὗτος, ὃ τέκνον, δικαιοσύνης ἐστὶν ἔδρασμα. Immisch in *Philologus* xvii. (N.F.) p. 33 n.¹ cites βαθμός as a technical expression in philosophy, denoting a step towards the goal, and compares Olympiodorus *Proleg. (Comm. in Aristotelem Graeca* XII. 1), ed. Busse, p. 9³¹, and *ib. Scholia in Platonis Phaedonem*, ed. Finckh, p. 31⁶.

The rule which the grammarians lay down that βαθμός is the Ionic form of the Attic βασμός (so Lob. *Phryn.* p. 324)

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is not borne out by the evidence of the inscriptions: see Thumb *Hellen.* p. 73.

βάθος.

The literal meaning is illustrated by P Fay 110⁸ (A.D. 94) σκάψον ἐπὶ βάθος, "dig a deep trench": cf. BGU II. 647^{13,25} (A.D. 130) ἐπὶ βάθους, *ib.* IV. 1122¹⁶ (B.C. 14) . . .] ἔχον τὸ καθήκον βάθος, of the setting of plants in trenches in a garden—cf. Mk 4⁵. The ordinary use in connexion with πλάτος is seen, e.g., in measurements for excavations in the construction of a canal, P Giss I. 42 (A.D. 117) *passim*, as ⁵βο(ρρά) ἐχόμε(να) σχοι(νία) δ' ξύλ(α) ρη[η], πλ(άτος) γ, βάθ(ος) ε, ν(αύβια) ξδ. Herwerden *Lex. s.v.* cites *Papiers du Louvre* (ed. Letronne) 64 (ii/B.C.) μή σ' ἐπὶ βάθος (= παντελῶς?) τοῦτο πεποιημένα. The astrological use of β. to denote the space below the horizon out of which the stars rise (e.g. Dieterich *Mithrasliturgie*, p. 8⁵, ἐγὼ εἰμι σύμπαντος ὑμῖν ἀστήρ καὶ ἐκ τοῦ βάθους ἀναλάμπων) may throw some light on Rom 8³⁹ (see Lietzmann in *HZNT ad loc.*). For the true "Greek" character of the Pauline phraseology in Rom 11²³ ὁ βάθος πλοῦτου κτλ., see Norden *Agnostos Theos*, p. 243 f.

βαθύνω.

For this verb = "go deep," as in Lk 6⁴⁸, we can only point to Philo I. 248, 15 (qited in Sophocles *Lex. s.v.*); see Radermacher *Gr.* p. 19, for other solitary instances of transitive verbs used intransitively.

βαθύς.

For β. associated with time (class.), as in Lk 24¹, cf. P Lips I. 40^{II.10} (iv/v A.D.) ὅψι πάνυ βαθ[ε]ίας ἐσπερ[ας]. So in the fragment of an epithalamium (iv/A.D.), P Ryl I. 17⁶—

ὁμοφροσύνην δ' ὁπάσσει
ἦδη που θεὸς ἄμμι καὶ αὐτίκα τέκνα γενέ[σ]θαι
καὶ πα[τ]ρίδων παῖδας καὶ ἐς βαθὺ γῆρας ἰκέσθ[αι].

It is applied to colour in P Lond 899⁴ (ii/A.D.) (= III. p. 208) τὸ οὖν βαθύτερον (sc. πορφύριον) πεποιήται εἰς τὸ σπανον (?) καὶ τὸ ὀξύτερον εἰς τ[ὸ] ἀλλ[ο]. The comparative βαθύτερον is also found P Petr III. 43 (2) *rector*¹² (B.C. 245) (p. 121). Note a new compound, recalling the combination in Lk 6⁴³, P Hal I. 1^{II.83} (iii/B.C.), where a πολιτικὸς νόμος is headed φυτ[ε]ύ[ε]ως καὶ οἰκοδομ[ί]ας καὶ β[αθ]υορυ[γ]ῆς.

βαίνω.

The simplex of this old verb, whose compounds are ubiquitous, has perhaps not quite disappeared from use, though not to be found in NT. Its present appears in Dt 28⁸⁶, its perfect in Wisd (*his*) and 3 Macc: cf. BGU IV.

1192¹⁰ (i/B.C.) ἡ ἀρχὴ τῶν [μ]ὲν β[α]ίων[των] τὴν ἀπα[ίτησιν] is read by Schubart, who regards the supplement as "unvermeidlich". Less noteworthy is its appearance in a long builder's specification for a temple at Lebadea, *Syll* 540¹⁶³ (B.C. 175-1) βαβηκότας (sc. τοὺς λίθους) ὅλους ἀσχάστους, ἀνέγχε[ι] τους κτλ.

βαίων.

This word, apparently of Egyptian origin, which is found in Bibl. Grk only in 1 Macc 13⁶¹, Jn 12¹⁸, occurs in the late P Flor I. 37⁵ (v/vi A.D.) δικάω βαίω, of a palm branch used as a measuring rod. βαία is quoted in P Tebt II. p. 69 from a text edited by Wessely; and βαίων occurs in P Leid V¹¹. 17, but with βαίς as nom. in preceding line. The form βαίων is presumed by the compounds βαιοφορεῖν and βαιοφορία: see P Tebt II. 294¹⁰ (application for the purchase of a priestly office—A.D. 146), where the writer promises "to carry the β." and perform all the other needful offices, also 295¹¹ (A.D. 126-38) and 599 (ii/A.D.). For the form βαίς see P Lond 131 recto⁸⁸¹ (A.D. 78-9) (= I. p. 181) βαίς, P Oxy IX. 1211⁶ (ii/A.D.) βαίς χλωρᾶς τῆς (cf. P Leid W¹. 10—ii/iii A.D.—λαβὼν βαίω χλωρᾶν), and BGU II. 362 (A.D. 215) *ter* in the phrase ὑπὸ δένδρα καὶ βαίς: Wilcken *Chrest.* I. p. 128 prints β[αίς]—ought it to be acc. pl. βαίς? In view of the above evidence the word makes yet another deduction from the fast vanishing list of "bibl. and eccles." words in Grimm.

βάλλω.

That the verb does not necessarily imply casting or thrusting with some degree of violence is clear already from the NT itself; and there are vernacular parallels to negative the assumption of "Jewish Greek." Thus in BGU II. 597⁴ (A.D. 75) ἵνα βάλλῃ τὸν μόσχον πρὸ τῶν προβάτων the verb does not suggest a violent "flinging" of the helpless calf before the ferocious beasts afterwards named. Cf. P Oxy VII. 1069²⁸ (iii/A.D.) κ[α]λὰ μέτρα αὐτῷ βαλέωσαν, "let them put good measure into it" with reference to the making of a tunic, and *ib.* VI. 934⁹ (iii/A.D.) μὴ οὖν ἀμείλῃς τοῦ βαλεῖν τὴν κόπρον, "do not fail therefore to throw the manure on the land" (Edd.): cf. P Fay 118²¹ (A.D. 110) βάλλωι ἕξ ἀρούρας εἰς τὴν Ψεννόφριν, "I am manuring six aroures at Psennophris" (Edd.). For a similar absolute usage see *Syll* 522⁷ (iii/B.C.) θέειν δὲ τὸ μὲν βοῦν βεβληκότα, τὴν δὲ οἷν βεβληκ[υ]σαν, of animals that have "cast" their first teeth. A very curious absolute use occurs in *Syll* 389¹¹ (A.D. 129), where the Ephesians honour Hadrian as διδόντα τῇ θεῷ τῶν κληρονομιῶν καὶ βεβληκότων τὰ δίκαια: Dittenberger tentatively suggests that it may be a rendering of *bona caduca*, property without an heir. P Lond 1177⁴⁸ (A.D. 113) (= III. p. 182) αἱ πλεῖσθ βληθεῖσαι [?] sc. ὕδατος χορηγίαι) βαλανίου Σινθριανοῦ will illustrate Mt 9¹⁷ and other places where β. is used of liquids. With the phrase of Mt 5²⁸ etc. cf. P Tebt II. 567 (A.D. 53-4) εἰς δεσμευτήριον βληθήσεται. P Flor II. 148¹¹ (A.D. 266-7) τὰ δὲ κηρύματα φυτὰ εὐθὺς εἰς ὕδωρ βαλλέσθω ἵνα μὴ ξηρανθῇ, "be put in water that they may not wither," is a further instance of the unemphatic use. The intransitive βάλλω, in NT found only in Ac 27¹⁴, occurs in a much milder sense in Epict. ii. 20. 10 βαλὼν κάθευθε καὶ τὰ τοῦ σκάληκος ποιεῖ, "lie down and sleep and play the part of the worm," *ib.* iv. 10. 29 τί οὖν οὐ

λέγω βαλὼν; and Enoch 18⁶ ὁρη εἰς νότον βάλλοντα, (mis)quoted by Radermacher *Gr.* p. 18. For the aor. indic. ἐβλήθη used of present time in Jn 15⁶ cf. *Proleg.* pp. 134, 247, and Abbott *Joh. Gr.* p. 327. On βεβλησθαι, used of sick persons, as Mt 8¹⁴, Lk 16³⁰, see Field *Notes*, pp. 7, 70.

βάλλω is the only verb to form a gerundive in NT, and that only once (Lk 5²⁸ βλητέον): the gerundive in -τός is rare, though not unknown, in papyri, and is generally found in formulae, so that we should hardly credit it to popular speech.

βαπτίζω.

As late as iv/A.D. the word is used in a magic papyrus, P Lond 46⁹⁹ (= I. p. 67) of a "submerged" boat—ἀπὸ νηναυαγῆς(όντος) πλοίου ἀπὸ πάντωνος βαβαπτισμ(ένου). Lucian *Timon* 44 makes the Misanthrope threaten ὄθελν καὶ ἐπὶ κεφαλὴν βαπτίζοντα. So in a fragment of Epictetus (Stobaeus no. 47—Schenkl p. 474), quoted by D. S. Sharp, *Epictetus and the NT*, p. 66, ὥσπερ οὐκ ἂν ἐβούλου ἐν νηὶ μεγάλῃ καὶ γλαφυρᾷ καὶ πολυχρόσῳ πλεῖν βαπτίζεσθαι. With its use to express ceremonial ablution—as Lk 11²⁰ and the new Gospel-fragment P Oxy V. 840¹⁸ μ[ή]τε μὴ τῶν μαθητῶν σου τοὺς π[όδας] βα[πτι]σθέντων—we may compare another magic papyrus P Lond 121⁴⁴¹ (iii/A.D.) (= I. p. 98) λουσάμενος καὶ βαπτισάμενος. Our earliest quotation is from P Par 47¹³ (c. B.C. 153) (= *Selections*, p. 22) κἂν ἰδῇς ὅτι μύλλομεν σωθῆναι, τότε βαπτίζόμεθα. The translation of the letter, which is very illiterate, is by no means clear, but βαπτίζόμεθα must mean "flooded," or overwhelmed with calamities. That the word was already in use in this metaphorical sense (cf. Diod. i. 73. 6), even among uneducated people, strikingly illustrates our Lord's speaking of His Passion as a "baptism" (Mk 10³⁸).

βάπτισμα.

The word is restored by the editor in the new fragment of an uncanonical Gospel, P Oxy X. 1224, Fr. 2 verso 1-4 (iv/A.D.) τί β[α]πτισμ[α] καινὸν κηρύσσειν (sc. φαεῖν) "what is the new baptism that they say thou dost preach?"—where for β. κηρύσσειν he compares Mk 1⁴, and for the likelihood of questions concerning a "new baptism," Jn 4¹⁶. That the noun is "peculiar to NT and eccl. writ." (Grimm) is of course natural: the new use to which the verb was put as a *term. techn.* demanded a corresponding noun. The same may be said of βαπτισμός and βαπτιστής, which only occur certainly in Josephus's account of John the Baptist: see further s.v. βαπτισμός.

βαπτισμός.

Grimm's statement that "among prof. writ. Josephus alone (*Antl.* xviii. 5. 2) uses the word, and of John's baptism" is traversed by the ordinary text of Plutarch's *Moralia*: see the *De Superstitione* 3, p. 166 A, where he names among superstitions πηλᾶσεις καταβορβορώσεις βαπτισμοί, ῥίψεις ἐπὶ πρόσωπον, αἰσχρὰς προκαθάρσεις, ἀλλοκότους προσκυνήσεις. But, unfortunately, the word is only Bentley's emendation for σαββατισμοί, according to Bernadakis's apparatus—was the change necessary?

As distinguished from βάπτισμα in which the result is included, βαπτισμός is the act of immersion (Blass *Gr.* p. 62);

and hence in Heb 6⁸ Chase (*Confirmation in the Apost. Age*, p. 44 f.) understands διδαχὴ βαπτισμῶν as = "the teaching about acts of washing," the exposition of the truths and spiritual principles embodied and expressed in the baptism of this disciple and of that."

βάπτω.

In P Tebt II. 287^a (A.D. 161-9) the fullers and dyers of the Arsinoite nome appeal against a tax that had been imposed upon their trades—οἱ μέν γ' ἑ[σ]ι γναφεῖς οἱ δὲ βαφεῖς τὴν ἔργασίαν, δίδονται δὲ ὑπὲρ τέλους κτλ. For the τέλος βαφῶν see also *Ostr* 700, 1068 (both ii/A.D.), and 1516 (ii/B.C.). In P Par 52¹⁰, 53⁸ (B.C. 163-2) βαπτᾶ = "coloured garments": cf. P Oxy X. 1293²⁴ (A.D. 117-38) εἰς βαφὴν ἐρ[ι]θία, "wool to be dyed." A late instance of the verb in this sense may be cited from P Iand 17⁷ (vi/vii A.D.).

The verb is restored by the editors in the uncanonical Gospel fragment, P Oxy V. 840⁴³ ἐγὼ δὲ καὶ οἱ [μαθηταί μου] οὐς λέγετε μὴ βεβα[πτίσθαι] βεβ[ά]μμεθα ἐν ὕδασι [ω]ς αἰωνίον: cf. Epict. ii. 9. 20 εἴαν δ' ἀναλάβῃ τὸ πάθος τοῦ τοῦ βεβαμμένου καὶ ἡρημένου, τότε καὶ ἔστι τῷ ὄντι καὶ καλεῖται Ἰουδαῖος, where βεβαμμένου seems to refer to baptism and ἡρημένου to circumcision (see Sharp *Epictetus and the NT*, p. 134 f.).

βάρβαρος.

For the contrast with Ἕλληνας see *OGIS* 765¹⁶ (iii/B.C.) αὐτοὺς δὲ ἀντετά[ξ]ατο πρὸς τοὺς βαρβάρους ἀ[τ]μ[ι]ζόντας τε ἡμᾶς . . . καὶ εἰς τοὺς Ἕλληνας [παρ]ανομούοντας, cf. 15, 18, 21, 22; *ib.* 763¹⁰ (letter of Eumenes II., ii/B.C.) ἀναδείξας ἑμαυτὸν εὐεργέτην τῶν Ἑλλήνων πολλοὺς μὲν καὶ μεγάλους ἀγῶνας ὑπέστην πρὸς τοῖς βαρβάρους—apparently the Galatae, see Dittenberger's note, and for a similar reference *Magn* 46¹⁰. *Berber* is used in the same way by Egyptians to denote non-Egyptian peoples. In P Lond 410⁸ (c. A.D. 346) (= II. p. 298) a mother beseeches Abinnaeus to release from service her son—ἀπῆλθεν οὖν μετὰ τὸν βάρβαρον. P Par 10⁸ (B.C. 145) tells of a Syrian slave ἑστιγμένος τὸν δεξιὸν καρπὸν γράμμασι βαρβαρικοῖς, presumably Syrian. The more ethical sense of the word (as Ezra 21^{31,32}) may be illustrated from Aristaeas 122 τὸ τραχὺ καὶ βάρβαρον τῆς διανοίας.

βαρέω.

The verb is only found in perf. pass. in LXX, and only twice (Exod 7¹⁴, 2 Macc 13⁸): see Thackeray *Gr.* i. p. 261. Similarly in NT we have only the passive, but the present and aorist are used. The record fits its early history, for βεβαρημένος is the oldest form after the Homeric βεβαρηώς; and Hippocrates is the first to use βαρέται. See Anz *Subsidia*, p. 266 ff. Instances of the active are late in appearing. Anz quotes Lucian's censure on βαρεῖν for βαρύνειν, and mentions *CIG* 5853¹⁵ (A.D. 174) ἵνα μὴ τὴν πόλιν βαρῶμεν. MGr has βαρῶ, "strike," as well as βαριεῖσθαι, "be weary of" (Thumb *Handbook*, p. 321).

The use of the verb in the papyri tallies with this record. Thus P Tebt II. 327²⁵ (late ii/A.D.), γυνὴ οὕσα ἀβο-ήθητος πολλοῖς ἔτεσι βεβαρημένη, "a defenceless woman weighted with many years" (Edd.), P Oxy VI. 939²² (iv/A.D.) ἡνίκα ἰβάρειτο τῇ νόσῳ. It becomes a formula in

a group of documents relating to taxation. P Giss I. 4¹¹ (A.D. 118) αὐτοὶ τε βεβαρημένοι πολλῶν χρόνῳ δημοσίου [. . .], *ib.* 6⁷ (A.D. 117) αὐτοὺς δὲ βαροῦμαι τῷ ἐκφορῶ: so *ib.* 6^{11,12}, two documents in *Archiv* v. p. 245 f., and another in P Ryl II. 96⁸, all with the same phraseology, and dated about the same time. Similarly P Brem 73⁸ (in *Chrest.* I. p. 277) (c. A.D. 117) ὅπως μὴ βαρηθῶσιν ἡ παρα-πραχθῶσιν οἱ ἐνχώριοι ἡ συκοφαντηθῶσιν, *Syll* 418⁴⁵ (A.D. 238) ἐὰν βαροῦμεθα (needlessly emended -όμεθα), φευξόμεθα ἀπὸ τῶν οἰκείων (query οἰκ(ε)ῶν?) καὶ μεγίστην ζημίαν τὸ ταμείον περιβληθήσεται, *ib.* 422⁸ (iv/A.D.) ὁ νομίζων βαρίσθαι δεῖ τοῦ δικαστοῦ. These illustrate the use in 1 Tim 5¹⁶: cf. also *CIG* 5853¹⁵ (= *OGIS* 595¹⁵) as above. Other examples of the verb from the inscriptions are *Kaibel* 335⁸ θήσκω δ' οὐχὶ ν[ύ]ξ βαρβαρημένος, 608⁸ (ii/iii A.D.) κείτῃ δ[ὲ] γῆρα βεβαρη[μ]ένος. In *Anth. Pal.* vii. 290 we have πυμάτῃ βεβαρημένου θῆναι: cf. Mt 26⁶⁸, Lk 9³². The curious list of prognostications to be drawn from involuntary twitchings, P Ryl I. 281⁶⁴ ff. (iv/A.D.), has σφυρὸν εὐώνυμον ἐὰν ἀληταί ἐν κρῖσι βαρη[θ]ῇς ἔσται καὶ ἐκφυέ-ται, "if the left ankle quiver he will be burdened with a trial, and will be acquitted" (Ed.). This metaphorical usage, as in 2 Cor 1⁸, 5⁴, may be further illustrated from P Oxy III. 525³ (early ii/A.D.) where, with reference to a voyage he was undertaking, the writer complains—καθ' ἐκάστην ἡμέραν βαροῦμαι δι' αὐτὸν καὶ λείαν τῷ πράγματι καταξέομαι, "every day I am burdened on account of it and I am extremely worn out with the matter" (Edd.). Further instances of the active are P Oxy VIII. 1159⁸ (late iii/A.D.) ἵνα μὴ βαρήσῃ αὐτῷ ὀφειλόν, "that I may not trouble him about provisions" (Ed.), and the late *ib.* I. 126⁸ (A.D. 572), where one Stephanous undertakes βαρῆσαι τὸ ἑμὸν δνομα, "to burden herself," with certain imposts hitherto paid by her father. See also *ib.* X. 1224 Fr. 2 recto¹¹ (uncanonical Gospel—iv/A.D.) με ἰβάρησεν, "overcame me," where the editor suggests φόβος or λύπη as a possible subject, as well as θῆνος (cf. the citation from the *Anth. Pal.* above).

Βαρνάβας.

As against the popular etymology given in Ac 4³⁶, Deissmann has shown on the evidence of certain inscriptions that this proper name is Graecized from the Semitic בְּנֵי נֶבֶז = "Son of Nebo": see *BS* pp. 187 ff., 307 ff., *ZNTW* vii. (1906) p. 91 f. This derivation has been accepted by Dalman *Words*, p. 40 f., and G. B. Gray *Exp T x.* p. 233 f.

βάρος.

BCU I. 159³ ff. (A.D. 216) (= *Chrest.* I. p. 486) μετὰ δὲ ταῦτα ἀναδο[θέν]τος μου εἰς δη[μοσ]([α)]ν λειτουργίαν βα-ρυτάτην οὕσαν ἀπ[ὸ] τῆς κόμης οὐ δυνάμενος ὑποστήναι τὸ βάρος τῆς λειτουργίας is a good example of the ordinary use of this noun with the corresponding adjective: cf. P Oxy VII. 1062¹⁴ (ii/A.D.) εἰ δὲ τοῦτό σοι βάρος φέρει, "if it is troublesome" (Ed.). A "burden" of oppression is referred to in *Syll* 418⁴⁷ (A.D. 238) ἐπεὶ οὖν οὐκέτι δυνάμεθα φέρειν τὰ βάρη, and one of taxation in P Giss I. 7¹³ (A.D. 117) ἐπεὶ οὖν ὁ κύριος ἡμῶν Ἀδριανὸς . . . ἐκούφισεν τῶν ἐνχωρίων τὰ βάρη καθολικῶς διὰ προγράμματος, ἀξίῳ τοιούτου δντος τοῦ βάρους κτλ. It denotes responsibility in *ib.* 19¹⁸ (ii/A.D.) ἀλλὰ ὥς [καὶ ὁ] ἐνθάδε στρατηγὸς τοῖς ἀρχοῦσι ἐπιτίθησι τὸ βάρος, καὶ σὺ τὸ αὐτὸ ποιεῖ. In reference to moral

faults (cf. Gal 6²), see the Acts of the martyrdom of Christina, PSI 27⁷ (v/A.D.) (as amended p. xi) βάρος πάσης ὀργῆς καὶ ἀτίμ[ο]ν σπέρματος. The word is found in the astrologer Vettius Valens, p. 292⁶ ἐν συνοχαῖς καὶ βάρεσι γίνονται ἡ τραυμάτων περιπλοκαῖς: in the Index βάρος is rendered *molestia*.

βαρύνω.

The replacement of this classical verb by βαρέω was progressive, as is seen in the fact that βαρύνω is common in LXX, but never occurs in the NT according to WH, except in its compound καταβαρύνω: the vernacular record of βαρέω (g.v.) makes this very clear. For the older word cf. P Tebt I. 23⁵ (c. B.C. 119 or 114) καθ' ὑπερβολὴν (cf. 2 Cor 1⁶) βεβαρυνμένοι, "excessively vexed" (Edd.), P Oxy II. 2982⁶ (i/A.D.) περὶ Ἑρμοδώρου γράφε[ι]ς μοι λίαν αὐτὸν βαρύνομαι, "you write to me about Hermodorus that I am too severe with him" (Edd.), and OGIS 669⁵ (i/A.D.) μὴ βαρυνομένην καιναῖς καὶ ἀδίκους εἰσπράξεσι, i.e. ¹⁸ ἵνα δὲ μηδαμῶθεν βαρύνῃ τὰς πρὸς ἀλλήλους συναλλαγὰς.

βαρύνω.

See the first reference s.v. βάρος and cf. P Tebt I. 52¹¹ (c. B.C. 114) δι (i. διὰ τό) με ἐν βαρυ[τέ]ρα ἄρρωστίᾳ κίε[ται], "since I am seriously ill" (Edd.). In P Goodsp Cairo 15¹⁸ (A.D. 362) β. = "pregnant"—τὴν μὲν Τάησιν βαρίαν οὖσαν ἐκ τῶν πληγῶν αὐτῶν ἐξέτρωσεν (= -αν) τὸ βρέφος, "to Taesis who was pregnant they occasioned by their violence the miscarriage of her child" (Ed.): see *Archiv* iii. p. 116 on the passage. For the adverb see P Lond 42²⁰ (B.C. 168) (= I. p. 31) ἡ μήτηρ σου τυγχάνει βαρίως ἔχουσα.

βασανίζω.

P Oxy VI. 903¹⁰ (iv/A.D.) βασανιζόμενοι οὖν εἶπαν, "they under torture said"—of slaves. Cf. *Audolent* 1^A. 27 (Cnidus tablet) μεγάλας βασάνους βασανιζόμενα, and the imprecatory tablet 35⁸ μετὰ κυνῶν βασανίσαι in Bliss and Macalister, *Excavations in Palestine* (1902), p. 176. The verb also occurs *ter* in PSI I. 28, a magic tablet of iii/iv A.D.: another late instance is P Lips Inv 244⁸ (in *Chrest.* II. p. 81) (A.D. 462) καὶ παρεκ[λήθη]ν καὶ ἐκλείσθη εἰς [τ]ὴν δη[μο]σ[ίαν] ε[ὐ]κ[τ]ή[την] τῶν χρῶν ἕνεκα καὶ πολλὰ[.] . . . ὅπου ἀπηγο[ρεύ]μενον τοῖς νόμοις, ἐβασανίσθη. A compound may be quoted from BGU IV. 1141⁴⁷ (B.C. 14), where ἐγὼ οὖν ἡρώτασα οὖν τὸν γέροντα is corrected above to ἐγβασανίσας οὖν ἡρώτων κατ' ἰδίαν. The curious imprecation in Wünsch *AF* no. 4 (iii/A.D.), where various infernal powers are invoked to prevent a rival's winning a horserace, has (v. 66) βασάνισον αὐτὸν τὴν διάνοιαν τὰς φρένας τὴν αἰσθησιν ἵνα μὴ νοῶσιν τί π[ο]ιώσιν.

βάσανος.

The original sense of "touchstone," "test," appears in P Oxy I. 58²⁶ (A.D. 288), where provision is made that only such persons are appointed to certain offices as are in a position to stand the test—οἱ καὶ βασάνους ὑποκίσσονται. In P Leid W¹¹. 20 ff. (ii/iii A.D.) λέγει Κλύτι μοι, ὁ χρηστός ἐν βαζάνοις, βοήθησον ἐν ἀνάγκαις, ἐλέημων ἐν ἔραϊς βάλιος (i.e. -αις), πολλοὶ (i.e. -ὲ) δυνάμενος ἐν κόσμῳ, ὁ κτίσας τὴν ἀναγκή (καὶ) τιμωρίαν, καὶ τὴν βάσανον, Leemans renders *exploratio*. For the derived sense, reference may be made

to the fragment of a legal code of iii/B.C., P Lille I. 29^{1,22}, where the judges are empowered to employ "torture" in the case of slaves giving evidence, should it be found necessary—τῶν δὲ δούλων τῶν μαρτυρησάντων, οἱ δικάσται τὴν βάσανον ἐκ τῶν σωμάτων ποιεῖσθωσαν, παρόντων τῶν ἀντιδίκων, ἐὰν μὴ ἐκ τῶν τιθέντων δικαιωμάτων δύνωνται κρίναι. So in a rescript of Augustus, *Syll* 356¹² (B.C. 6) ἐξετάσαι προστάξας . . . διὰ βασάνων = *quaerere tormentis*, of slaves after the murder of their master. See also the new uncanonical Gospel, P Oxy V. 840⁶ κόλασιν ὑπομένουσιν καὶ πολ[λ]ήν βάσανον, where the editors strangely remark that this use of β., as relating to punishment in the next world, is not found in NT; but cf. Lk 16^{23,28}. Vettius Valens, p. 182¹⁹, has the phrase ψυχικὰς βασάνους: cf. p. 201³² ἐπὶ βασάνῃ καὶ ζημίᾳ καὶ κινδύνῃ, and p. 211²⁸ ὁδονηρὰν ἐπάγρυπνον βάσανον.

βασιλεία.

As *kingship* or *souvranty* in the abstract is necessarily the root meaning of this word, it is easy to see how the passage into the concrete could either be on the lines of our *dominion* (cf. "our Sovereign and his dominions"), or follow the outward and visible *sign of royalty*. All these three meanings are fully illustrated by the inscriptions by Dittenberger in the Index to OGIS, e.g. (1) 331⁴⁰ (ii/B.C.) εἴ ἔτι τῆς ἐκείνου βασιλείας, (2) 248¹⁸ (ii/B.C.) μέχρι τῶν ὁρίων τῆς ἰδίας βασιλείας, and (3) 90⁴³ (Rosetta Stone, B.C. 196) τὰς τοῦ βασιλέως χρυσᾶς βασιλείας δέκα. It is possible that some passages in the NT might gain in force if this last meaning "a sign of royalty" were substituted for "royalty" in the abstract—one might compare the line taken by the Revisers with *ἐξουσία* in 1 Cor 11¹⁰. But it may be doubted whether the change can be made very plausible in any case.

For β. in its original sense we may cite from the papyri P Par 61⁶ (B.C. 156) πάντας τοὺς ὑπὸ τὴν βασιλείαν δικαιοδοτεῖσθαι, P Tor I. 1^{vii}. 14 (B.C. 114) τῶν μεγίστων βασιλέων ἀπολεικνόντων τοὺς ὑπὸ τὴν βασιλείαν πάντας αἰτιῶν πασῶν. For the sense "reign" see P Oxy X. 1257⁷ (iii/A.D.) ἐπὶ τοῦ (ἐτους) ἃ ἔτους τῆς εὐτυχαιστάτης ταύτης βασιλείας. Deissmann *BS*, p. 361 f., compares with τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτήρος (2 Pet 1¹¹) the phrase ἐπὶ τῆς τῶν κυρίων Ῥωμαίων αἰωνίου ἀρχῆς in the decree of Stratonicea (*CIG* II. no. 2715a, b).

βασιλείος.

Syll 226⁴⁵ (iii/B.C.) πρᾶβέντος τε τοῦ στόλου εἰς βασιλεία, the palace of the satrap Saitaphernes. Dittenberger quotes Boeckh as arguing from the absence of the article that β. was here almost a proper name, as in Herod. iv. 20: D. however is not convinced that the reference is to the same place. P Petr II. 23 (2)¹ shows βασιλείος qualifying γραμματεῖς, instead of the regular βασιλικός. In the magic papyrus P Lond 46⁴⁴⁸ (iv/A.D.) (= I. p. 79) βασιλίον is used with a symbol which the editor understands as = "sceptre": cf. Wisd 5¹⁶ τὸ βασιλίον τῆς εὐπρεπείας, "the crown of royal dignity."

βασιλεύς.

In a letter written not later than B.C. 334 the title of βασιλεύς is adopted by Alexander the Great (*Priene* 1), and it was a favourite designation of his successors in the Syrian

and Egyptian monarchies. In this way it became familiar to the Jews of the Dispersion; and when found in the Septuagint as the translation of their vernacular title would be "instinct with present meaning and full of absorbing associations," as Hicks (*CR* i. p. 7) has pointed out. In the NT it was transferred to the Roman Emperor (1 Tim 2², 1 Pet 2^{13, 17}) in accordance with common usage, as borne out by the inscriptions, e.g. *IG* III. 12^{15, 17} (time of Hadrian), *CIG* II. 2721¹¹ (time of the Antonines), and the other examples cited by Magie, p. 62. Similarly Deissmann (*LAE*, p. 367 f.) brings forward evidence to show that the full title βασιλεὺς βασιλέων (as Rev 17¹⁴, 19¹⁶) was again "in very early Eastern history a decoration of actual great monarchs and also a divine title." The former has of course as its most obvious example the title of the Persian Kings, as at Behistan—*χρῆσθαι χρῆσθαι*: cf. the verbal phrase in the next article. For the latter, cf. the occult document P Leid W^{xiv}.⁸ (ii/iii A.D.) ἐπικαλοῦμαι σε, βασιλεὺ βασιλέων, τύραννε τυράννων, ἐνδοξο ἐνδοξοτάτων, δαίμων δαίμόνων, ἀλκιμὲ ἀλκιμοτάτων, ἀγιε ἀγίων. The similarity and at the same time contrast in the Christian usage would thus be full of significance to the Early Church, as in the case of the title κύριος (*q.v.*). On *OGIS* 35¹ (iii/B.C.) βασιλίσσαν Φιλωτέραν βασιλέως Πτολεμαίου (*sc.* II, Philadelphus), Dittenberger (p. 648) contests Strack's attempt to claim βασιλεὺς as well as βασιλίσσα as a term applicable to non-regnant members of a royal family: he notes that there is all the difference between βασιλεὺς and its feminine. Wilcken *Archiv* iii. p. 319 supports him, and notes inscriptions where βασιλεὺς is promptly dropped when a mere H.R.H. is named after the king and his consort. He also commends Dittenberger's remark that Augusta and Augusta had the same difference after Domitian's time.

βασιλεύω.

A good example of the ingressive aorist is afforded by the new Agrapion as restored by the editors—P Oxy IV. 654⁸ θαμ[β]ηθεὶς βασιλεύσει καὶ βασιλεύσας ἀναπα[ρ]ήσεται, "astonished he shall reach the Kingdom, and having reached the Kingdom he shall rest": see *Proleg.* p. 130. The verb is used to render the Persian title (see under βασιλεὺς) in P Sa'id Khan 1 (a)¹ (B.C. 88) βασιλεύοντος βασιλέων Ἀρσάκου: 1 (b)¹ and 2¹ (B.C. 22-1) have the same formula. CPHerm 125^{11, 8} (A.D. 260-8) διατρέβοντός σο[υ] ἐπὶ τῆς βασιλευούσης [ἡ] Ρώμης supplies an illustration for Rev 18⁷. For the relation of the Pauline conception of "the saint as king" (Rom 5¹⁷, 2 Tim 2¹³) to the Greek philosophic ideal, see Ramsay *Teaching*, p. 157 ff.

βασιλικός

is exceedingly common, but we may note P Petr III. 31⁸ (B.C. 240) πρῶτον ἐπὶ τῆς βασιλικῆς ὁδοῦ as coeval with the almost identical phrase of the LXX in Num 20¹⁷. This phrase at a later time was used to render *via regalis*, a Roman road built by the Emperor: see Ramsay *CBE*, p. 32 ff., where a Latin inscr. from Pisidia brings the original back to the time of Augustus. The adj. is applied to the revenue in P Petr III. 26¹⁵ ὁ πράκτωρ ὁ ἐπὶ τῶν βασιλικῶν προσόδων τεταγμένος, "the officer appointed to collect the royal revenues"; *Chrest.* I. 198¹⁹ (B.C. 240) ταῖς ἐμ. Βουβάστωι βασιλικαῖς θησαυροῖς. In a papyrus of

the latter half of ii/A.D., edited by Comparetti in *Md. Nicole*, p. 57 ff., we find 1⁸ βασιλικῶ Ὀξυρυγχείτου. The editor remarks (p. 67) that in the absence of the Strategus his functions were fulfilled by his deputy, the βασιλικὸς γραμματεὺς. So P Oxy IX. 1219¹⁵ (iii/A.D.) Ἀπ[ί]ωνα τὸν τοῦ Προσωπίτου βασιλικόν, "A. the basilicogrammateus of the Prosopite nome" (Ed.): the addressee, another Apion, held the same office in the Letopolite nome—cf. 1⁸⁰ βασιλικ(ῶ) γραμματεῖ. If we might apply the Egyptian analogy, we might assume that γραμματεὺς should similarly be supplied in Jn 4⁴⁰; but the τις raises a difficulty. For the full title cf. *Chrest.* I. 224 (iii/B.C.), where a man registers his house πρὸς Καλλικράτην τὸν οἰκονόμον καὶ Ἰμούθην τὸν βασιλικόν γραμματέα, etc. In *Chrest.* I. 308, an ostrakon of ii/B.C., a certain Psenchousis, apparently a clerk in the office of the royal οἰκονόμος, pays 2000 dr. into the bank ἀπὸ τιμῆς ὀθωνίων βασιλικῶν τοῦ Λα (ἔτους): linen was a royal monopoly. There was in the imperial period a β. τραπεζίτης, as at Heptacomia in P Giss I. 59^{11, 18} (A.D. 118-9). We need not illustrate such a word more fully, but we might quote *Syll* 846^{2 f.} (B.C. 197-6) ἐπὶ τοῖσδε ἀπιδότο Δαμίας ὁ παρὰ τοῦ βασιλέως Ἀττάλου ὁ ἐπὶ τῶν ἔργων τῶν βασιλικῶν Ἀρτεμιδώραν τὴν βασιλικὴν παιδίσκαν ταῖς Ἀπόλλωνι ταῖς Πυθίαι for freedom. On νόμος βασιλικός in Jas 2⁸ Deissmann refers to a heading probably added in the time of Trajan to an inscription at Pergamum containing the law of astynomy—τὸν βασιλικὸν νόμον ἐκ τῶν ἰδίων ἀνέθηκεν, "he set up the royal law out of his own means." This designation of the law as "royal," because made by one of the kings of Pergamum, points, he thinks, to a similar reference in the first place to the *origin* of the law in the James passage (see *LAE*, p. 367, n.⁸). Grimm notes that the phrase is applied to τὸ ὄρθον in Plato.

βασιλίσσα.

This characteristic Κοινή form was borrowed by Attic from B.C. 307 down: see Meisterhans *Gr.* p. 101, and cf. Thumb *Dial.* p. 380. The suffix was probably of Macedonian origin, and therefore not Greek at all (Brugmann-Thumb *Gr.* p. 214, where references are given to literature on the subject: add Glaser, *De ratione*, p. 18). It was the regular term for the wife of the ruling sovereign: see, e.g. 1⁸ Petr I. 19³⁵ (B.C. 225) βασιλέα Πτολεμαίου . . . καὶ βασιλίσσαν Βερενίκην, P Eleph 23¹⁰ (B.C. 223) ὁμνήσας βασιλέα Πτολεμαίου . . . καὶ βασιλίσσαν Βερενίκην, P Par 38¹ (B.C. 160) βασιλεῖ Πτολεμαῖω καὶ βασιλίσσῃ [Κλεο]πάτρῃ τῇ ἀδελφῇ, and P Grenf II. 15^{1, 1} (B.C. 139). In *Syll* we find it in 183⁸ (end of iv/B.C.) of the wife of Demetrius Poliorcetes, and in five inscr. of iii/B.C. In *OGIS* 35¹ (B.C. 285-47) βασιλίσσαν Φιλωτέραν, the title is given to the unmarried sister of King Ptolemy II, a proof, according to Wilcken (*Archiv* ii. p. 541), that amongst the Ptolemies the title was from the beginning purely titular. A similar inscription from Schedia (east of Alexandria), belonging to the reign of Ptolemy III., has the further interest that it contains the earliest known reference to a Jewish prozeucha in Upper Egypt—ὑπὲρ βασιλέως Πτολεμαίου καὶ βασιλίσσης Βερενίκης ἀδελφῆς καὶ γυναῖκος καὶ τῶν τέκνων τὴν προσευχὴν οἱ Ἰουδαῖοι: see *Archiv* ii. p. 541 with Wilcken's note. It should be noted, however, that προσευχὴ here may simply = "prayer," answering to the heathen τὸ προσκύνημα.

βάσις.

The word is common in the inscriptions for the "base" of a statue, e.g. *OGIS* 705⁶ (ii/A.D.) τὸν ἀνδριάντα σὺν τῇ βάσει ἀνέθηκε, *Magi* 92^{b.17} τὸ] δὲ ψήφισμα τότε ἀναγραφῆναι εἰς τὴν βάσιν τῆς εἰκότος τῆς Ἀ[πο]λλοφάνου. See also *P Lond* 755 verso⁶ (iv/A.D.) (= III. p. 222) β[ά]σεις καὶ κεφαλίδες, "base mouldings and capitals" of pillars, *P Grenf* I. 14¹⁸ (B.C. 150 or 139) βάσιν λυχνί(ου), *Syll* 540¹⁰⁸ (B.C. 175-1) ἐργάται (sc. a builder contracting for a temple) τῶν λίθων πάντων τὰς βάσεις ὀρθὰς, ἀστραβεῖς, ἀρραγεῖς κτλ., *ib.*¹⁶¹ τῶν λίθων πάντων τοὺς ἄρμους καὶ τ[ὰς] β[ά]σεις, 588¹⁶⁷ (c. B.C. 180) λαμπὰς χαλκῇ ἐπὶ βάσεως, etc. The medical use of β. = "foot" in *Ac* 3⁷ is illustrated by Hobart, *Medical Language of St Luke*, p. 34f. It may have this meaning in the great magical papyrus, *P Lond* 121⁸¹⁸ (iii/A.D.) (= I. p. 101) παρίστω σοι τοῖς δυσὶ βάσεις σκιαθι. Its geometrical meaning, as the "base" of a triangle, appears with fragmentary context in *P Brit Mus* 372⁸⁶ (ii/A.D.), printed in *P Tebt* II. p. 339ff., a land survey.

βασκανίω.

The popular belief in the power of the evil eye (cf. *Deut* 28⁴, *Sir* 14^{6,9}), underlying the Pauline metaphor in *Gal* 3¹, is well illustrated by the common formulas in closing greetings, e.g. *P Oxy* II. 292¹³ (c. A.D. 25) (= *Selections*, p. 38) πρὸ δὲ πάντων ἡγμάνων (= αἰνῶν) σε εὖχ[ο]μαι ἀβασκανίως τὰ ἀριστα πράττων, "but above all I pray that you may be in health unharmed by the evil eye and faring prosperously," *ib.* VI. 930²³ (ii/iii A.D.) ἀσπάζονται σε πολλὰ αἱ ἀδελφαί σου καὶ τὰ ἀβάσκαντα παῖδιά θωνίδος, and similarly *P Fay* 126¹⁰, *P Lips* I. 105⁹ (both ii/iii A.D.). Cf. the opening salutation in *BGU* III. 811⁴ (between A.D. 98 and 103) πρὸ (i. e. πρὸ) μὲν πάντων ἀναγκαῖον δι' ἐπιστολῆς σε ἀσπάσασθαι καὶ τὰ ἀβάσκαντα [δ]οῦ[ν]αι. For the subst. βασκανία (as *Wisd* 4¹³) cf. the new compound προβασκανία in the vi/A.D. Christian amulet edited by Wilcken *Archiv* i. p. 431 ff. (= *Selections*, p. 132 ff.)—⁷π. ὅπως διώξῃς ἀπ' ἐμοῦ τοῦ δούλου σου τὸν δαίμονα προβασκανίας, "that thou mayst drive from me thy servant the demon of witchcraft." The adj. βάσκανος is found in *Vettius Valens*, pp. 2⁸, 358⁸, and in *IosPE* i. 22²¹ (Minns, p. 644) ὑπὸ τοῦ βασκάνου δαίμονος ἀφρήθη. The relation of the word to the certainly identical Lat. *fascinum* is accounted for by the consideration that a word of magic was likely to be borrowed by Greek from Thracian or Illyrian, where original *dh* (Lat. *f*) passed into *δ*: see *Walde Lat. etym. Wörterbuch*, s.v.

βαστάζω.

The meaning *lift* occurs in *P Ryl* II. 81⁶ (c. A.D. 104), where the θέραι of sluices (apparently) ἐφ' ὅσον οἱ κατασπορεῖς ἤθελον ἐβαστάχθῃσαν, "as much as the inspectors of sowing wished" (Edd.). *Carry*, in the figurative sense = *endure*, appears in a formula about taxation, as *P Brem* ⁹ (A.D. 117) (= *Chrest.* I. p. 415) ἐπεὶ οὖν αὐταὶ οὐ βαστάζουσιν τοσοῦτο τέλοςμα: so in *P Ryl* II. 96⁶ and the other contemporary papers named in the introduction there. Note here *Epict.* i. 3. 2 οὐδεὶς σὺν τὴν ὀφρὺν βαστάσει, "will endure your cheek" (!) (*Hort* says this is the only

known passage at all approaching" *Rev* 2⁹.) Nearer the literal sense, and illustrating distantly *Ac* 9¹⁶, is *P Oxy* X. 1242^{1,17}, an interesting document of early iii/A.D., where Trajan is said to have granted an audience to rival Greek and Jewish emissaries from Alexandria, ἕκαστοι βαστάζοντες τοὺς ἰδίους θεούς. To the same heading may be referred its use in *Gal* 6¹⁷, for which *Deissmann* (*BS*, p. 352 ff.) refers to a bilingual (Demotic and Greek) papyrus of iii/A.D. now in the Leiden Museum. The papyrus contains a spell in which the words occur βαστάζω τὴν ταφήν τοῦ Ὀσίριως . . . ἐάν μοι ὁ δαίμων κόπους παράσχη, προσ(τ)ρέψω αὐτὴν αὐτῇ, "I carry the corpse of Osiris . . . should so-and-so trouble me, I shall use it against him." Just, that is, as the βαστάζειν of a particular amulet associated with the god acts as a charm against the κόπους παρέχειν of an adversary, so the Apostle finds himself protected against similar attacks by "bearing" the στίγματα Ἰησοῦ. From *carry* is developed *carry away*, which is the commonest meaning. Thus *Cagnat* IV. 446, an inscr. of Roman age, where the Pergamene demos honours C. Julius Maximus σημείων ἀβαστάκται, "ornatus insigni 'quod tolli non poterat,' fortasse purpura perpetua" (Ed.). So very often in papyri. *P Fay* 122⁴ (c. A.D. 100) ἐλ[σ]γας αὐτὸν βαστάζει ἀρτάβας εἰκοσι ὀκτά, "allowing him to carry off 28 artabae." *P Ryl* II. 168¹¹ (A.D. 120) βαστάζεις ἐκ τῆς κοινῆς ἁλως πάντα, "you shall carry it all from the common threshing-floor" (Edd.): cf. *P Thead* 5¹³ (A.D. 338). Similarly *P Oxy* III. 507²² (A.D. 169) ὄντα χρόνον οὐκ ἐξίσταται μοι βαστάζει οὐδὲ πωλεῖν οὐδὲ ὑποτίθεσθαι, "it shall not be lawful for me to remove or sell or pledge this hay" (Edd.), *ib.* 522⁴ (ii/A.D.) φορέτρο(ν) (πυροῦ) (ἀρταβῶν) πρὸ βαστάχθ(εωσῶν), "carriage of 171 artabae of wheat transported" (Edd.). With personal object, *P Amh* II. 77²² (A.D. 139) ἀμφότεροι βία βασ[τ]άζαντες με εἰσένεγκαν εἰς τὸ λογ[ι]στήριον τοῦ ἐπιτρόπου τῶν οὐσιῶν, "taking me up by force they together carried me to the counting-house of the superintendent of the domains" (Edd.). This is of course capable of meaning, in contrast to the use named later, a perfectly legitimate action: cf. *P Iand* 9¹³ (ii/A.D.) σ]ὴν οὖν βάσταξε (sc. αἱ) λυτὸν δ' ἀν' ἐπι[σ]τ[η] τῆς κρίσεως, "tu autem tolle porro, quaecumque causa est iudicii" (Ed.). The firmly established vernacular use determines the meaning of *Mt* 3¹¹ as "whose sandals I am not worthy to *take off*": the phrase is an excellent example of *Mt*'s skilful abbreviation, for one word fully expresses all that *Mk* 1⁷ tells us in four. Citations multiply for the meaning "pilfer," as in *Jn* 12⁶, especially in papyri of ii/A.D.—*P Tebt* II. 330⁷ (ii/A.D.) εἶρον τὴν οἰκίαν μου σεσυλημένην τι καὶ πάντα τὰ ἔνδον ἀποκείμενα βεβασταγμ[έ]να, *ib.* 331¹¹ (c. A.D. 131) ἐβ[σ]τάξαζαν ὅσα κυβάρη καὶ ἱμ[έ]τιον λευκά: both petitions to the strategus complaining of robbery. Similarly *P Oxy* I. 69⁴ (A.D. 190), *BGU* I. 46¹⁰ (A.D. 193), *ib.* 157⁸ (ii/iii A.D.), etc. In *MGr* the verb has added a new intransitive meaning, "wait, hold out": see *Thumb Handbook*, p. 322, *Abbott Songs*, p. 261. The flexion of the verb differs curiously in the papyri and in NT. In the former the guttural forms, ἐβασταξα, etc., prevail almost without variant, as will be seen from our quotations, and from the list in the editor's note to *P Hamb* I. 10¹³. In *MGr* the aorist is ἐβασταξα. It will be noticed that our citations are later than NT: the verb does not seem to have entered the

vernacular in Egypt during the Ptolemaic period. In that case the late guttural flexion would be an analogy product (cf. the double forms from ἀράξω, etc.), confined at first to a limited area. Except in Rev 2² βαστάζει P I 38 81, ἰβάσταζες Jn 20¹⁵ W, and Lk 11⁴⁶ δυσβάστακτα, the NT has only the dental forms, as in older Greek from Homer down. We can only support these in Egyptian vernacular from BGU I. 195²² (A.D. 161) ἰβάσ[τ]ασεν, P Leid W^{1.22} (ii/iii A.D.) βαστάσας, and P Flor I. 59⁷ (iii/A.D.) ἰβάστασεν.

βάτος (1)

in the sense of "bush" is feminine in Lk 20²⁷, Ac 7²⁵, but masculine in Mk 12²⁸ in accordance with the LXX usage (Exod 3^{2ff.}, Deut 33¹⁰), which Thackeray (*Gr.* i. p. 145) describes as apparently "vulgar and Hellenistic." See, however, Moeris p. 99, who regards ἡ β. as ἑλληνικός, and ὁ β. as ἄπικος. The only passage we can cite, P Lond 121⁴⁰⁰ (iii/A.D.) (= I. p. 99) θεῖς ὑπὲρ βάτον, throws no light on the gender: since the context is a φάτρων κάλλιστον, in which kind of literature "meaning is no great matter," βάτον may as well be a Hebrew measure as a bramble-bush. H. A. A. Kennedy (*Sources of NT Greek*, p. 78) includes βάτος in a list of Biblical words for which Aristophanes is practically the only earlier authority. But we must remember Homer (*Od.* 24²³⁰). Kaibel has two epitaphs from Italy of the imperial age: 546⁸ οὐ βάτοι, οὐ τρίβολοι τὸν ἑμὸν τάφον ἀμφὶς ἔχουσιν, and 548² ἀνθεα πολλὰ γένοιτο νοδομήτῃ ἐπὶ τῷ β. μὴ βάτος αὐχμηρή, μὴ κακὸν αἰγίπυρον.

βάτος (2).

This Hebrew loanword (בָּת) is rather strangely transliterated βάτος in Hesychius, who implies that this was commoner than βάτος: perhaps the fact that β was now generally spirantised (like *th* in *bathe*) made it seem nearer than τ to the Hebrew letter. See Tischendorf on Lk 16⁸: to NLX, which spell with β, must now be added W.

βάτραχος.

The γλάττα βατράχου forms an ingredient in the 4th century magical charm P Lond 46²³⁴ (iv/A.D.) (= I. p. 74). The Ionic form βάτρακος appears twice in *ib.* 124²¹ (iv/v A.D.) (= I. p. 122), and survives in MGr βάτρακας.

βαττολογέω.

In D this word is βλαττολογέω, the form of which suggests an approximation towards the Latin *blatero*—[query cf. provincial English *blether*, with same meaning, both starting from **mlatero*]. The Latin text (*a*) has not the word, so that if Latin influence is recognizable here it must lie somewhere in the complex history of the Bezan text itself. Βαττολογέω may be by haplogy for βαττολογέω, in which "some connexion" may be suspected with Βάτταλος on the one side, the nickname of Demosthenes, and Aramaic *batlāl* ("leer, nichtig," says Wellhausen on Mt 6⁷) on the other. Whether Greek or Aramaic, or neither, is the borrower, we must not stay to ask. If the great orator was thus nicknamed because of the torrent of words at his command, which made envious rivals call him "the gabbler," it will fit his case better than the highly im-

probable "stammering" connexion, and will suit the ἐν τῇ πολυλογίᾳ by which the verb is explained in Mt 6⁷. (See Holden on Plutarch's *Demosthenes*, ch. iv.)

βδέλλιον,

which figures twice in the Pentateuch according to Aquila, Symmachus and Theodotion, appears doubtfully in P Oxy VIII. 1142² (late iii/A.D.), where Hunt conjectures it for βρόλλιον because in Galen as in the papyrus it stands next to δυνε: he renders "sweet gum (?) . . . , onyx-shell." The form βδῶλη occurs in P Lond 121⁴³⁴ (iii/A.D.) (= I. p. 98) ζυῖονα βδῶλης.

βδέλυγμα

is "a bibl. and eccl. word" in Grimm, and we are not able to challenge its right to a place in this greatly reduced category. But it is almost as much a part of the verb as βδελυκτός, which likewise has independent status on Grimm's page. The verb having appealed to the LXX translators as an excellent rendering of צִנְה and other Hebrew verbs, it was inevitable that when a derived noun was wanted the regular formation should have been adopted or coined. Probably any Greek writer who wanted to express the idea of τὸ ἰβδελυγμένον would have done the same without hesitation.

βδελύσσομαι.

Phrynichus (ed. Lobeck), p. 226, extols this word as Attic as compared with the vulgar σικαίνωμαι (MGr σικαίνωμαι), but it is by no means confined to Attic writers, as Nägeli (p. 15) has pointed out: cf. Thumb *Hellen.* p. 80. *Pelagia-Legenden*, p. 9⁹ μὴ βδελύξῃ με τὴν ρεονπωμένην ἀλλὰ καθαρόν με ἐν τῇ καλυμβήθρῃ τοῦ ἀγιάσματος.

βέβαιος.

Deissmann (*BS*, p. 104 ff.) has shown very fully how much force the technical use of this word and its cognates to denote legally guaranteed security adds to their occurrence in the NT. Thus with the use of this adjective in Rom 4¹⁶, 2 Cor 1⁷, we may compare P Amh II. 85²¹ (A.D. 78) where, in an application for a lease, provision is made that if no objection is raised "the lease may remain guaranteed to us for the period of five years without change"—μὲν γὰρ ἡμῖν ἡ μίσθωσις βεβαία ἐπὶ τὸν πενταετ[ῆ] χρόνον ἀμεθεστάτους (L. -οις). P Strass I. 22²² (iii/A.D.) ἔχων τ[ὸ] βέβαιον τοὺς κατασχόντας, "that those who have obtained possession may be secured in it," P Oxy IX. 1200²⁰ (A.D. 266) ἐπιτεκαί παρεχομαι σοι βέβαια διὰ παντὸς ἀπὸ πάντων πώσῃ βεβαίωσαι, "and I will further guarantee the property always against all claims with every guarantee" (Ed.), BGU IV. 1116²⁴ (B.C. 13) ποιούντος δὲ αὐτοῦ ἕκαστα ἀκολ(ούθως) καὶ τῇ(ν) Ἀντωνίαν Φιλη(μάτιον) βεβαίαν ἀπὸ παρέχουσαι τῇ(ν) μίσθω(σιν), *ib.* 1127¹⁶ (B.C. 18) παρέχουσαι τὴν παραχώρησιν βεβαίαν. So from inscrr. OGIS 669²⁵ (i/A.D.) ἐν βεβαίαν διὰ τὴν πρωτοπραξίαν φυλάσσειν. It will be noticed that ἔχω and παρέχομαι tend to associate with the adjective: cf. Heb 3¹⁴, 6¹⁰, 2 Pet 1¹⁰. We need not multiply citations for a common word, unless we should give an instance with the negative: P Tor I. 114¹⁰ (B.C. 116) (= *Chrest.* II. p. 32) αἰσθημένη δὲ οὐδὲν εἶχον βέβαιον.

βεβαιώω.

The verb is very common in the juristic sense noted under βέβαιος: see e.g. P Petr III. 74(a)⁸ βεβαιώσω σοι, "I shall give you a guarantee," P Amh II. 95¹⁰ (A.D. 109) ἐὰν δὲ ἐπιλάβῃς ἢ μὴ β[ε]βα[ί]ωσω, ἢ τ' ἐφο[δο]ς [ἀκυρος] ἐστ[έ]ω, "if I make a claim or fail to guarantee the sale, the claim shall be invalid" (Edd.), P Fay 92¹⁸ (A.D. 126) βεβαιώσιν π[άν]τ[η] βεβαιώσι, "will guarantee the sale with every guarantee." Note also the recurrent formula in which a vendor promises βεβαιώω καὶ πάντα τὸν ἐπελευσόμενον ἀποστήσειν παραχρημα τοῖς ἰδίους δαπανήμασιν: so BGU IV. 1131²⁶ (B.C. 13) etc. Hence it is that Paul, associating β. with another legal term ἀρραβών (see s.v.), the guaranteeing the delivery of something of which the earnest has already been paid, can describe the relation of God to believers in 2 Cor 1²¹ f.: Deissmann *BS*, p. 230, quotes BGU II. 446¹⁸ (A.D. 158-9) (= *Chrest.* II. p. 295) στερίκεθαι (i.e. στερίσκεσθαι) αὐτὸν τοῦ ἀραβώσιν, ἐτι δὲ καὶ βεβαιώσιν (fut. inf.) αὐτὴν Σωτηρίαν τὰ κατὰ τ[αὐτὴν] τὴν ὁμολογίαν πάσῃ βεβαιώσιν. For the possibly weaker sense of "accomplish," "fulfil" in Rom 15⁸ Rouffiac (p. 48) cites *Priene* 123⁹, where a magistrate, having promised on entering on office to make a distribution of beef, ἐβεβαίωσεν δὲ τὴν ἐπαγγελίαν παραστή[σ]ας μὲν τοῖς ἐντεμενίοις θεοῖς τὴν θυσίαν, "fulfilled his promise by making a sacrifice to the gods (and distributing the flesh to those entered on the list)." Cf. BGU IV. 1073²⁸ (A.D. 275) (= *Chrest.* II. p. 219) καὶ κατὰ τὰ εἰδισμένα προσκυνήσαντες τὰ θεία (i.e. θεῖα) ἐτι μᾶλλον ταῦτα αὐτῷ ἐβεβαίωσαν. Another instance of a less technical use is in P Oxy VIII. 1119²⁷ (A.D. 254) διαδεξάμενοι τὴν βασιλείαν τὴν ὑπάρχον[σ]αν ἡμῖν καὶ ἐν τούτῳ ἄδιαν ἐ[β]εβ[α]ίωσαν πολλάκις, "[Hadrian's] successors on the throne often confirmed our immunity in this respect" (Ed.).

βεβαίωσις.

To the use of this word in P Fay 92¹⁸ already cited s.v. βεβαιώω we may add P Giss I. 51¹⁰ (A.D. 202) βέβαιον διὰ [παντὸς ἀπὸ πάντων πάσῃ] βεβαιώσιν, PSI I. 79²⁷ (A.D. 216-7) βεβαιώσω σοι τὴν πρῶσιν πάσῃ βεβαιώσιν. For πάσῃ βεβαιώσιν καὶ ἀπὸ δημοσίων as denoting that the object sold is guaranteed as owing nothing to the fiscal authorities, see BGU I. 153²⁸ (A.D. 152). Deissmann *BS*, p. 104 ff., has an interesting exposition showing how the technical term εἰς βεβαίωσιν, the antithesis of εἰς ἀθέτησιν, was adopted by the LXX from legal phraseology in Lev. 25²⁸, not to render *להבטח* exactly, but to give the general sense, "the ground belongs to Yahweh—therefore it may not be sold absolutely," by a legally defined sale. So again in Heb 6¹⁶ "for a legal guarantee." He cites P Par 62¹¹ (ii/B.C.) . . .]τοι εἰς τὴν βεβαίωσιν ὑποθήκας [. . . , and shows that it survived even till A.D. 600. The forensic flavour of the word is noted as still discernible in Phil 1⁷—"this defence before the court will be at the same time an *evictio* or *convictio* of the Gospel." The papyri discovered since Deissmann's pioneer work was published support with numerous examples his thesis that the word must always be read with the technical sense in mind. It is worth noting that Vettius Valens, p. 2²⁸, has ἀγαθὴν βεβαίωσιν next to εἰσπολήσιν and in close company with other legal terms, as well as more 'general' ones. The subst. βεβαιότης is common in such conjunctions as

P Amh II. 51²⁸ (sale of a house—B.C. 88) προπωλητὴς καὶ βεβαιότη[ς] τῶν κατὰ τὴν ἀνὴν ταύτην πάντων Πετεΐσις ὁ ἀποδόμενος, "the negotiator and guarantor of the sale in all respects is the vendor Peteΐsis" (Edd.). For the form βεβαιώτρια see Mayser *Gri* p. 444.

βέβηλος.

Syll 2²⁸ (ii/A.D.) χάραν [σ]καπανεύειν βέβηλον ἐπ[ί]τασσεσ—the famous 'Gadatas' inscr., translated from a rescript of Darius I. The derived verb is of late formation, no earlier authority than LXX being quotable. The adj. was an old *term. techn.* of religion, and not a word of the vernacular: the LXX translators needed it, and may well have equipped it with a regularly formed verb.

βελόνη.

This medical term for the needle used in surgical operations (see Hobart, *Medical Language of St Luke*, p. 61) is substituted by Luke for βαφίς in Lk 18²⁸, but does not occur elsewhere in Bibl. Grk. See for its more general use the magic papyrus P Lond 121⁴⁴ (iii/A.D.) (= I. p. 98) χαλκῇ βελόνῃ ἀκεφάλῃ. MGr βελόνι.

βέλος.

For this NT ἀπ. εἰρ. (Eph 6¹⁶) cf. *IG* VII. 115⁸ βελος πικρὸν ἐνῆκε πλευραῖς. The word is claimed by van Herwerden as Ionic and poetic: one occurrence in Plato and one in Xenophon (the pioneer of the Κοινή) are the only classical prose citations in LS⁸. From inscr. we may quote *Syll* 221¹⁰ (B.C. 247-23) βέλη καὶ καταπάλα[ς], *ib.* 522²⁷ (iii/B.C.) καταπάλην . . . καὶ βέλη τριακόσια, *ib.* 803⁸⁷ (iii/B.C.) where it refers to a spear just mentioned. The first two passages suggest a special sense rather than the general: cf. Polybius xi. 11. 3 ζεύγη πλῆθος ὀργάνων καὶ βέλων κομίζοντα καταπελτικῶν. The catapult would naturally be used if missiles wrapped with blazing tow were to be hurled, and this would suit τὰ βέλη τὰ πεπυρωμένα in Eph *l.c.* A late letter, PSI III. 238⁹ (vi/vii A.D.), mentions one Zenobius as a maker of munitions, βελπούς.

βελτίων.

For the elative comparative in Acts 10²⁸ D βελτιον ἐφίστασθε cf. *Magn* 105²⁸ (ii/A.D.) βελτιον ὑπελάβομεν γράψαι ὑμῖν. See also P Tebt I. 27⁸⁰ (B.C. 113) αἰὲ δέ τινος ἐπὶ τὸ βελτίον προσηπονοῦμενον, "by the continual invention of further improvements" (Edd.), and P Oxy VIII. 1148² (a question to the oracle—i/A.D.) εἰ [?] εἰ introducing direct question, as in NT] βελτιόν ἐστιν κτλ. A locution with β. may be noted from BGU IV. 1086¹¹ (A.D. 160 or 183 or 215) τὴν δὲ πο[λ]υτίαν ἐπὶ τὸ βελτίον καὶ εὐ[χ]έστερον . . . Note also P Leid W^{xix}. 19 (ii/iii A.D.) βελτιον δὲ ποιεῖ ἐὰν κτλ.—this is ordinary comparative. For the superlative, which happens not to occur in NT, cf. P Magd 29⁴ (B.C. 117) ἐγλεξάμενος τὸν βελτιστον τόπον καὶ ἐξέτατον, P Fay 12⁶ (c. B.C. 103) τῶν . . . οὐ ἀπὸ τοῦ βελτ[ί]στου ἀναστρεφόμενον, "of the less reputable class" (Edd.), P Kyl II. 156¹⁹ (i/A.D.) . . .] ἀπὸ τοῦ βελτίστου γενημένη, *Syll* 278⁷ (ii/B.C.) οἱ οὐκ ἀπὸ τοῦ βελτίστου εἰσθότες ἀναστρέφεσθαι: the phrase looks like a cant term for the masses current among the classes. Deissmann *BS*, p. 93;

says that (οὐκ) ἀπὸ τοῦ β. in 2 Macc¹⁴ ["came not of good," RV] can be paralleled with "many examples" in the Inscr. and in Dionys. Hal. and Plutarch. It may be noted further that we have ἀγροικότερον ἐσχηκότε in the preceding clause, which suggests that here Judas Maccabaeus is observing Nicanor's "boorish" rudeness towards him, οὐκ δ. τ. β. having the same nuance as in the papyri and inscr. just quoted. The survival of an old use of βέλτιστε in address may be observed in BGU IV. 1140³ (B.C. 4), where ἡγεμὼν βέλτιστε is corrected into μέγιστε, probably because the former was too familiar, as its use in Plato would suggest. The rare form βέλτατα is found P Petr II. 9(3)⁷ (B.C. 241-39) τὰ [β]έλτατα πληρώματα. The verb βελτιῶ occurs in the vi/A.D. P Lond 1044²² (= III. p. 255) φιλοκαλεῖν καὶ βελτιοῦν: cf. Syll 418⁸ (A.D. 238) ἐν τοῖς εὐτυχιστάτοις σου καιροῖς κατοικεῖσθαι καὶ βελτιοῦσθαι τὰς κόμας.

Βερένηκη.

This form, for the more usual Βερενίκη, is read by Wilcken (*Add. et Corr.* p. xi) in P Petr III. 11⁷ (B.C. 236) μητρ[ὸς] θ[ε]ῶν Βερενίκης. Mayser *Gr.* p. 146 compares also Βερενίω(ν) in P Tebt I. 120¹³² (B.C. 97 or 64). Add P Tebt II. 407¹⁴ (A.D. 199) Βερένηκη Διδύμου γυναῖκί μου χαίρειν, and for the full form Preisigke 307 (Ptolemaic) βασίλισσα Βερενίκη, *ib.* 438 (do.) Δίβυς Διονυσίου Νειλεὺς καὶ Βερενίκη ἡ γυνή, P Grenf I. 24⁵ (B.C. 146-17) Βερενίκης εὐεργετῶ[ος]. The shortened form is a good example of a phonetic principle working in Κοινή Greek, discovered by Kretschmer, by which an unaccented vowel tends to fall out after a liquid or nasal if the same vowel occurred in the neighbouring syllable (σκόρδον for σκόροδον, etc.).

βῆμα.

The collocation βῆμα ποδός (Ac 7⁵, from Dt 2⁵) is found in Preisigke 4284²¹ (A.D. 207) οὐλ(ή) βῆματι ποδὸς δεξιῶ: this of course is not a measure as in Ac *l.c.* but literal. On Syll 763³ Ἀπατούριος Διοδώρου Μιλήσιος τὰ βήματα ἀνέθηκεν Ἰσιδὶ Δικαιοσύνην Dittenberger notes that two footprints are carved in the stone, as in other monuments intended to commemorate the safe accomplishment of a journey to the shrine. Most commonly in inscr. β. = *basis*: so Syll 583⁸ (? i/A.D.) καὶ ἔστιν αὐτὸς ὁ θεὸς ἐπὶ βήματος μαρμαρίνου καὶ ἡ παρακειμένη τῷ θεῷ τράπεζα λίθου Δεσβίου, of Apollo: the image of Artemis is ἐπὶ παραστάδι μύλων, and that of Men ἐπὶ βάσει μαρμαρίνῃ. So OGIS 219³⁰ (iii/B.C.) ἐπὶ βήματος τοῦ λευκοῦ λίθου, *ib.* 299¹⁵ (ii/B.C.) ἐπιγράψαι ἐπὶ τοῦ βήματος, Magn 92a¹² (ii/A.D.) εἰς τὸ βῆμα [τῆς εἰς] ὁ- νος. In the papyri it is very common in the official sense "tribunal, judgement-seat," as in NT. P Oxy I. 37^{1, 2} (A.D. 49) (= *Selections*, p. 48) ἐπὶ τοῦ βήματος, [Π]ιστοῦ[ρ]α[ς] πρὸς Σαραεῖν, "in court, Pesouris *versus* Saraeus," P Tebt II. 316¹¹ (A.D. 99) τὸν ἀπὸ βήματος χρηματισμόν, "the deed issued by the court," P Oxy II. 237^{7, 12} (A.D. 186) πρὸ βήματος ἐσιώπησεν, and similarly P Amh II. 80⁷ (A.D. 232-3), P Strass I. 5⁷ (A.D. 262) etc. In P Lond 358¹⁰ (c. A.D. 150) (= II. p. 172) we have ἐπὶ τὸ ἱερότατον τοῦ ἡγεμόνος βῆμα with reference to the Praefect's court, and in BGU II. 613¹⁰ (time of Antoninus Pius) ἀξιώ προσκυνῶν τὸ ἱερότατον βῆμα τοῦ [blank follows], and so elsewhere. A unique phrase in P Grenf II. 15^{1, 6} (B.C. 139) ἐφ' ἱερῶν Πτολεμαίου σωτήρος . . . καὶ τοῦ βῆματος Διο[γ]νήσου, PART II.

"priest of the βῆμα of Dionysus?" (Edd.), is noted as perhaps applicable by translation from demotic, as in other divergences here from ordinary formulae. In the Christian fragment P Ryl I. 11⁷ (v/vi A.D.) β. is used of the "terrible judgement-seat of Christ our God"—πρὸς τῷ [φοβε]ρῷ βῆματι Χ(ριστοῦ) τοῦ θ(εοῦ) ἡμῶ(ν): cf. *Pelagia-Legenden* (ed. Usener) p. 6⁸ ἐνώπιον τοῦ [φοβ]ικοῦ καὶ φοβεροῦ βῆματός σου.

βία.

A few examples will suffice of this common word—P Petr III. 53 (ii/B.C.) π[ρ]ὸς βίαν ἔχεται, "he is forcibly detained" (Edd.), P Par 38²⁸ (B.C. 162) περὶ δὲ τῆς πεπονηταίας βίας (cf. P Amh II. 35⁴⁴—B.C. 132), *ib.* 15¹⁵ (B.C. 120) καὶ τῇ περὶ ἑαυτοὺς βίᾳ χρώμενοι, P Oxy VIII. 1120¹¹ (early iii/A.D.) κατὰ τοῦτο μαρτύρομαι τὴν βίαν γυνὴ χήρα καὶ ἀσθενής, *ib.* 20²⁰ ὥς ἐν παντὶ σθένει βίαν με σχεῖν, "so that I am subjected to unmitigated violence" (Ed.), P Strass I. 5⁸ (A.D. 262) ἐπέονθεν βίαν πα[ρ]ὰ πάντας τοὺς νόμον[ες], *ib.* 18¹⁸ εἰ τι πρὸς[ε] βίαν ἐλήμφθη, and P Giss I. 34¹² (A.D. 265-6) βίαν οὐ τι[μ]ήν τυχούσαν ἐρ[γ]άσασθαι. Μετὰ βίας, as in Ac 5²⁶, occurs in P Tebt I. 5²⁷ (B.C. 118), Syll 356³¹ (B.C. 6), in the latter case associated with ὕβρις and applied to burglars. Note also P Tebt II. 434² (A.D. 104) τῆς βίας αὐτῶν δεομένης τῆς τοῦ κρατιστοῦ ἡγεμόνος δικαιοδοσίας, P Amh II. 78⁴ (A.D. 184) βίαν πάσχον ἐκάστοτε ὑπὸ Ἑκφύσεως, *Chrest.* I. 461¹² (iii/A.D. *imit.*) βίαν [π]αθὼν [. . . ὑπὸ] Μάρκου κτλ. It is rather curious that in NT βία is restricted to Ac.

βιάζομαι.

The verb is common, and its compounds ἀπο-, κατα- and εἰς- can be quoted; but there seems little that promises decisive help for the difficult Logion of Mt 11¹² = Lk 16¹⁶. That in the former βιάζεται can be passive, as all the ancient versions assume, may be illustrated by such evidence as P Oxy II. 294¹⁶ (A.D. 22) ἐγὼ δὲ βιάζομαι ὑπὸ φλω[ν]. Cf. βιάζομαι τάδε in Sophocles (*Ant.* 66), "I am forced to it." In the same direction tend the passages quotable for a transitive use of the middle. So P Giss I. 19¹⁸ (ii/A.D.), if rightly supplemented, ἀ[γ]ιστος ἐκοιμήμην [ἔως ὁ π]ατήρ μου εἰσελθὼν ἐβιάσατό [με], "made me take food"; P Amh II. 35¹⁷ (B.C. 132) βιασάμενος αὐτοὺς ἐπὶ τῆς ἄλω, "compelled them to go to the threshing-floor" (Edd.), P Lond 1171 *verso* (c)⁸ (A.D. 42) βεβιασμένος τινά, P Magd 27⁴ (B.C. 218) βιάζεται με πλύνθον προσ[ά]γων καὶ θεμέλιον σκάπτων ὥστε οἰκοδομεῖν. The middle can however be used absolutely, = *come forward violently* or *enter by force*. Deissmann (*BS*, p. 258) supports this by Syll 633⁸ (imperial period), where in the epigraphic regulations for the sanctuary of Men Tyrannus it is laid down—ἐὰν δὲ τις βιάσθῃται, ἀπρόσδεκτος ἡ θυσία παρὰ τοῦ θεοῦ. It must be admitted that Deissmann's second translation above is as preferable for this inscr. as the first is for Mt *l.c.* if the verb must be middle: one who supports either of these renderings would still have to illustrate the application of the verb to something abstract or impersonal. There are many other citations available for the absolute use. Putting first those where no εἰς follows, we have Syll 418²⁴ (A.D. 238) ἐπεὶ δὲ κατὰ καιροὺς εἰς ὕβριν (?) προχωρεῖν τυτὴ καὶ βιάσθαι (= *use violence*) ἤρξαντο, *ib.* 893⁶ (ii/A.D.) εἰ τις παρὰ τὴν βούλησιν Πυθῶρος βιασάμενος (= *by force*)

ἀνοίξει τὴν καμάραν, /HS xxxiv. p. 1 ff. (inscr. from Lycia), no. 43^o ὁ βιασάμενος of one who has forcibly entered a tomb (cf. 45^o εἰ δὲ τις ἐκβιάσθῃ). (From literature may be added Demosthenes *Callicl.* 17 (p. 1276) κἀν βιάσθῃται ποτε, ἀποφράττειν ἅπαντες καὶ παροικοδομεῖν εἰσθαι, "when it [the flood water] forces its way.") So in the papyri P Magd 1¹⁷ (B.C. 221) περὶ δὲ τοῦ βεβιασμένους [αὐ]τοὺς κατασπαρκεῖναι, "quant à la contrainte imposée par eux pour les semences" (Edd.), P Tebt I. 6²¹ (B.C. 140-39) τινὰς δὲ καὶ βιαζόμεν[ου]ς, "some who even take forcible possession" (Edd.), P Flor III. 382⁵⁴ (A.D. 222-3) ἐπὶ οὖν ὁ πραγματικὸς ἐπὶ τῶν τόπων εἰσχεῖ βιάσασθαι, and PSI II. 120⁵⁰ (? iv/A.D.) εὐμετάβολος γὰρ ὁ θεός. πείσαι ζῆται, μὴ βιάσασθαι ὁ μὲν γὰρ βιασάμενος ἐχθρός, ὁ δὲ πείσας σοφός. This last, however, implies an object. D. S. Sharp, *Epictetus and the NT*, p. 67, cites a good parallel from Epict. iv. 7. 20 f.: ἀποκλεισμός ἐμοὶ οὐ γίνεται, ἀλλὰ τοῖς βιαζόμενοις. διὰ τί οὖν οὐ βιάζομαι; "those who (try to) force their way in," as he rightly renders. This meaning of forcible entry is more precisely expressed with εἰς, or by the compound, as is seen from Grimm's illustrations of Lk 11, and by P Tor I. 1² (B.C. 116) (= *Chrest.* II. p. 39) εἵπαμεν τῷ μὲν Ἑρμῇ μὴ εἰσβιάζεσθαι, τοῖς δὲ περὶ τὸν Ὀδρον κρατεῖν, P Leid G¹⁸ (i/B.C.) μὴ[θ]εν εἰσεβιάζεσθαι εἰς αὐτ[ή]ν, BGU III. 1004¹.¹¹ (iii/B.C.) ἀφ' οὗ χρόνου εἰσεβιάσται. It is at least clear that Luke's Logion can be naturally rendered "everyone is entering it violently." It may be added that β. in the middle may be followed by an infin. Thus in Arrian's account of Alexander's death we find βιάσασθαι ἰδεῖν. Similarly in P Ryl I. 24¹¹ (Homeric scholia—i/A.D.) εἰδὲν τὰ ἑαυτοῦ [ἀπολιπὼν] ἄρματα . . . [ἐφ' ἑτέρων ἐπι]βῆναι βιάζ[η]ται. With the transitive exx. above will go the *acc. et inf.* constr. in Michel 1010²³ (i/B.C. *init.*) βιασαμένων δὲ αὐτὸν τῶν τεχνιτῶν πάλιν τὸ τέταρτον ὑπομείναι ἐπιμελητήν.

βίαιος.

BGU I. 45¹⁰ (A.D. 203) ἀνὴρ βίαιος ὑπάρχων μὴ λειτουργῶν, τῇ βίᾳ αὐτοῦ ἐπῆλθεν αὐτῷ. P Leid W¹¹.²⁷ (ii/iii A.D.) ἐλεῖμην ἐν ὥραις βίαιος (for -αις, or -ους). *Cagnat* IV. 351²¹ has ἔργου βίαιου in a fragmentary context, in a rescript of Hadrian at Pergamum. The adj. occurs several times in Vettius Valens, who also has the compound βιαιοθάνατος, and derivatives -τέω and -σία. For the adverb, which is commoner, see P Par 14²² ἐνοικοῦσιν βιαίως of those who "forcibly" take possession of a house, and cf. BGU II. 467⁹ (ii/A.D.) βιαίως ἀπέσπασεν [τ]ὸν καμή[λο]ν *id.* 648⁹ (A.D. 164 or 196) (= *Chrest.* I. p. 423) βιαίως ἀντι[λ]αμβάνονται τ[ο]ῦ πατρικοῦ μου μέρους; and *OGIS* 609¹⁰ (iii/A.D.) ἐὰν τις ὕμιν ἐπιδημήσῃ βιαίως στρατιώτης. The comparative βιαιώτερον is found P Lond 301¹⁸ (B.C. 116-11) (= II. p. 14) βιαιώτερον ἐμβατ[εύ]σ[α]ς εἰς τὸ δη[λούμενον]ν ἔδαφος.

βιβλίον.

This is very much the commonest form in the family, and was the regular word for "book," "writing" in the Κοινή. It never meant a *little* writing: cf. P Ryl II. 382 (early ii/A.D.) μεγάλα βιβλία. The diminutive was supplied by βυβλάριον, as P Lille I. 7¹ (iii/B.C.) ἐπιζητήσαντος αὐτοῦ βυβλάριον τινα, and βιβλίον. In *Archiv* v. pp. 262 ff, 441,

Wilcken shows that this latter word was the ordinary term for "petition" till the end of the third century: see e. g. P Oxy VII. 1032⁴ (A.D. 162) οὗ ἐπιδομεν Οὐόλουσ[ω]ν Μ[α]ικιανῷ τὰ ἡγεμονεύσαντι βιβλιδίου . . . ἀντίγραφον, "copy of the petition which we presented to Volusius Maecianus, ex-praefect," P Tebt II. 293⁸ (c. A.D. 187) πρὸς τὸ ἐπιδοθῆναι σοὶ βιβλιδιον ὑπὸ Μ., "with regard to the petition presented to you by M.," P Oxy I. 79¹¹ (a notice of death—A.D. 181-92) (= *Selections*, p. 89) διὸ ἐπιδίδωμι [τὸ] βιβλιδιον ἀξίων ταγήναι αὐτὸν ἐν τῇ τῶν τελευτηκόντων τάξει, "I therefore present this petition and ask that he be enrolled in the roll of the dead," and P Grenf II. 61¹⁹ (A.D. 194-8) ὅθεν ἐπιδί[δω]μι κ[α]τὰ ἀξίῳ ἐν καταχωρισμῷ γενέσθαι τοῦτο βιβλιδιον. From the beginning of the fourth century βιβλίον or λιβέλλος as a rule displaced βιβλιδιον in this connexion, e. g. P Oxy I. 86¹⁸ (A.D. 338) τοῦτου χάριν τὸ βιβλ[ί]ον ἐπιδίδωμι ἀξίων τοῦτον μετ[α]πέμ[φθ]ῆναι, a petition that a certain man who had failed in a public duty should be sent for, *id.* VI. 900²⁴ (A.D. 322) ἐκ τοῦτου ἡπ[ι]χθῆναι τὰ βιβλία ἐπιδιδόναι, "I therefore hasten to present this petition" (Edd.) Naturally the bulk of our citations refer to state papers of various kinds, or petitions sent in to a public official. The distinction between *book* and *paper* easily vanishes when it is only a question of a single roll of greater or smaller length: the βιβλίον ἀποστάσιον of Mt 19² (see *s.v.* ἀποστάσιον) is a document comparable with the petitions. For *papers* cf. P Petr II. 10 (2)⁹ (iii/B.C.) θεὸς τὰ βυβλία ἐξήλθον: the writer is a scribe who says he went to the Treasury office to render his account, and it seems natural to assume this to be referred to, though the editor renders "books." P Ryl II. 83⁴ (A.D. 138-61) τῇρὸς παράλημψιν καὶ καταγωγῇ βιβλ[ί]ον, "to receive and forward the accounts" (Edd.). P Tebt II. 315¹⁷ (ii/A.D.) ἐὰν μὲν οὖν σχολὴν ἀγῆς γράψας [σ]ου τὰ βιβλία ἀναθεῖ πρὸς ἐμέ, "so if you have time write up your books and come to me"—a finance inspector, who is a martinet (αὐστηρὸς), is immediately expected. The word need not be further illustrated, but we may note the combination in P Oxy VIII. 1153⁴ (i/A.D.) ἐ]κομισάμην διὰ Ἑρακλᾶτος τὰς κ[α]στας [σύν] τοῖς βιβλίοις, "the boxes with the books" (Ed.). For the spelling, βυβ. or βιβ., see Moulton *Gram.* II. § 35. The dissimilated form βιβλίον—contrast the converse ἡμυσ—greatly predominates in papyri: for βυ. cf. P Petr. II. 10 (2)⁹ and P Ryl II. 382, cited above, also BGU IV. 1096⁷ (i/ii A.D.), 1148³⁸ (B.C. 13), 1152²⁴ (B.C. 22). In inscr. naturally there is more variation: for βυ. cf. Michel 1001¹¹¹.²³ (c. B.C. 200), for βι. *Syll* 653¹² (B.C. 91)—both Doric, and cf. Meisterhans *Gr.* § 13.4 (p. 28) for the Attic record. The Ptolemaic papyri show more divergence than those dated A.D. See Mayser *Gr.* p. 102, Crönert *Mem. Herc.* p. 21 f., Dziatzko *Untersuchungen über ausgewählte Kapitel des antiken Buchwesens* (1900), and Maidhof *Zur Begriffsbestimmung der Koiné*, p. 303 ff. Amongst interesting compounds found in the papyri may be mentioned βιβλιομαχέω (P Oxy I. 68²¹ (A.D. 131) ἐὰν βιβλιομαχῇ[σ]ῃ, "if he presents counter-statements"), βιβλιοφύλαξ (P Fay 31² (c. A.D. 129) βιβλ[ι]οφύλαξ ἐκκτήσει[ν]), "keepers of the property registers"), and βυβλιαφόρος (P Hal I. 7⁶ (B.C. 232) εἴπερ μὴ τὸν βυβλιαφόρον καὶ τὸν ἐφοδὸν ἐκπέπει[κα]ς, "unless you have spoken to the letter-carrier and the control-officer").

βιβλος.

Nägeli (p. 19) well draws attention to the connotation of sacredness and veneration which always attaches to βίβλος in its rare occurrences. He quotes Lucian, and two papyri, the first of these referring to "old, wise, that is Chaldaean books," P Par 19¹ (A.D. 138) σκεψάμενος ἀπὸ πολλῶν βιβλῶν ὡς παρεδόθη ἡμῖν ἀπὸ σοφῶν ἀρχαίων, τουτέστι Χαλδαϊκῶν, and the other to a citation in a mathematical treatise from a book of Hermes, P Oxy III. 470⁴ (iii/A.D.) βιβλος λέγει κτλ. According to Thackeray (*Arist.* p. 55 n.¹) what seems to be the earliest use of ἡ βίβλος for a collection of sacred writings is to be found in Aristaeus 316. In the NT β. is either Scripture (Mk 12²⁶), or the Book of Life (Phil 4³), or magical writings regarded as highly potent (Ac 19¹⁹), or again a royal pedigree record (Mt 1¹). In accordance with this is the inscription *OGIS* 56⁷⁰ (B.C. 239) ὦν καὶ τὰ ἀντίγραφα καταχωρισθήσεται εἰς τὰς ἱερὰς βύβλους: cf P Oxy VI. 886² (iii/A.D.) and P Leid W¹. 19, viii. 22 (ii/iii A.D.), both occult or magical. As distinguished from χάρις, the single sheet of papyrus for writing purposes, βίβλος was the roll, made up of χάριται glued together (Dziatkow *Das antike Buchwesen*, p. 48), while in contrast to βιβλίον and βιβλίδιον it implies a literary work, see the passages cited above (P Par 19¹, P Oxy III. 470⁴), and the interesting P Tebt II. 291⁴³ (A.D. 162) where a candidate for the priesthood gave proof of his knowledge of hieratic and Egyptian writing by reading from a hieratic book produced by the sacred scribes—τοῦ ἐπίστασθαι [ἐ]ρατικὰ [καὶ] Αἰγύπτια γράμ[μα]τα ἐξ ἧς οἱ ἱερογραμματεῖς προήνεγκαν βιβλου ἱερατικῆς. It may be added that βίβλος can still mean the papyrus plant, as P Tebt II. 308⁷ (A.D. 174) τιμὴν βιβλου μυριάδων δύο, "the price of 20,000 papyrus stalks," and in the case of the adjective BGU II. 544⁴ (ii/A.D.) ζυγίδας βιβλίνας.

For the spelling see the reff. under βιβλίον, the derivative in which dissimilation produced the change of υ to ι. Βύβλος, being a decidedly rarer word, naturally yielded to the influence of βιβλίον, and then reactions between the two produced the variations which affect them both and their derivatives.

βιβρώσκω.

The perfect of this verb, which in the NT is confined to Jn 6¹³ (τοῖς βεβρωκόσιν), occurs in medical receipts P Ryl I. 29 (α)¹⁹ (ii/A.D.) βεβ[ρω]μένους κανθοῦς. Cf. the verbal adj. in PSI I. 64²¹ (?/B.C.) μήτε ἐν ποτοῖς μήτε ἐν βρωτοῖς, and in *OGIS* 629¹⁵⁰ (A.D. 137). For compounds see P Petr II. 4 (8)⁵ (B.C. 255-4) καταβεβρωκέναι, P Grenf II. 36¹⁵ (B.C. 95) ἡκούσαμεν τὸν μῦν καταβεβρωκέναι τὸν σπόρον, "we hear that mice have eaten up the crop" (Edd.), and P Par 6²¹ (i/B.C.) περὶ βρωθέντα, "devoured in part." On its record in classical Greek and LXX see Anz *Subsidia*, p. 268. Grimm's grave record of an "unused present βρώσκω whence pf. βέβρωκα" stands among many philological freaks in a fine work.

βίκος.

For the LXX βίκος "jar" (Jer 19^{1,10}), which is first found in Herodotus, we may quote, in addition to the papyrus examples in Mayser *Gr.* p. 40, P Hib I. 49⁸ (c. B.C. 257)

ὅπως ἀν ἐμβάληται τὰς ἐλάας εἰς βίκους, P Hal I. 7⁶ (B.C. 232) εἰς [ἐξ]νία φοίνικας καὶ ἐμβαλὼν εἰς βίκους δὲς καὶ ταῦτα παρακομῶσαι ἡμῖν, and from a much later date P Lond 239¹² (c. A.D. 346) (=II. p. 298) χεννῶ(ν) βίκους β, "two jars of quails." The word had apparently some vogue in Egypt, but it was very rarely found elsewhere.

βίος.

For β. = the period or duration of life, cf. P Petr II 13(19)⁴ (c. B.C. 252) (=Witkowski, *Erp.* p. 18) σοὺ προστατήσα[ι τὸν] ἐ[π]λοιπον βίον, "to take care of you for the rest of your life," P Magd 18⁷ (B.C. 221) εἰς τὸ [λοι]πὸν τοῦ βίου, P Par 39⁴ (B.C. 161) μετ'ἡλλαχότος τοῦ πατρὸς τὸν βίον, P Tebt I. 43⁴² (B.C. 118) τετελευτῶτες [τῆς] παρ' ὑμῶν εἰς ἅπαντα τὸν βίον ἀντιλήμψως, P Oxy III. 473⁷ (A.D. 138-60) τὴν τοῦ λοιποῦ βίου φιλοτιμίαν, CP Herm I. 7^{11,4} (ii/A.D. ?) ἀ[συνε]ξώστου διὰ βίου, "for life," P Ryl I. 28¹³² (iv/A.D.) if the right calf quiver, ἐξ ἀπροσδοκῆτον προσλήμψεται τι κατὰ τὸν βίον, "the person will unexpectedly acquire something in his life" (Ed.—but could it mean "something affecting his livelihood" ?), P Fay 19⁴ (the so-called letter of the dying Hadrian) οὐτε ἀπ[ροσ]-δοκῆτω[ς] οὐτε ἀνοή[τως] ἀπαλλάσσομαι τοῦ βίου, P Magd 81⁰ (B.C. 218) ὅπως ἀπαγ[γέλλω] τὴν . . . κατ'άλυσιν τοῦ βίου (cf. I. 5), and P Oxy VIII. 1121¹² (A.D. 295) πρὸ ὀλίγων τούτων ἡμερῶν τὸν βίον ἀναπαυσάμενης ἀδιαθέτω.

For the common meaning *livelihood*, cf. *Syll* 342⁴⁰ (c. B.C. 48) δαπάναις χρῶμ[ε]νος ταῖς ἐκ τοῦ βίου, "ex sua re familiar" (Ed.), *ib.* 325²³ (i/B.C.) τῶν ἰδίων ἀπὸ τοῦ βίου [δ]απαν[η]μάτων, *OGIS* 194²⁰ (B.C. 51-47) τὸν γὰρ ἑαυτοῦ βίον ὀλοσχ[ε]ρῶς ἀν[έ]θετο τοῖς χρήσθαι βουλομένοις, P Leid W¹. 19, 39 (ii/iii A.D.) αὐξησόν μου τὸν βίον (καὶ) ἐν πολλοῖς ἀγαθοῖς, P Cairo Preis 2¹³ (A.D. 362) ἐμοῦ οὖν ἀποδημήσας (sc. -αντος) εἰς τὸ ἴδιον ἔργον, ὅπως εὖρω ὑπερετήσαι (sc. -υπηρ-) τὸν βίον.

The thought of *manner* of life, which underlies NT usage: in 1 Tim 2⁸, 2 Tim 2⁴, appears in a ii/B.C. inscription from Ægina (*OGIS* 320⁸), in which a certain Kleon is praised for the εὐταξία which he displayed both in public and private life—ἀπόδειξιν πεποιημένου τ[ῆς] π[ρα]γματικῆς καὶ τῆς κατὰ τὸν βίον εὐταξίας. So BGU IV. 1098³⁴ (c. B.C. 20), where a wife is bound τηρεῖν τὰ πρὸς τὸν ἀνδρα καὶ τὸν κοινὸν βίον δίκαια. In *ib.* I. 251⁵ (A.D. 81), another marriage contract, the husband undertakes to provide τὰ δίδοντα πάντα καὶ τὸν ἱματισμὸν καὶ τὰ ἄλλα, ὅσα καθήκει γυναῖκι γαμετῇ κατὰ τὴν δύναμιν τοῦ β[ί]ου, and *ib.* II. 372^{11,2} (A.D. 154) ἀνδράσι πονηρ[ὸν] κ[αὶ] ληστ[ρ]ικὸν βίον ποιοῦμενοις. With this last may be compared *IG* VII. 396¹⁵ διενέγκας σεμνὸν τε καὶ ἡσυχίον βίον παρ' ὅλον τὸν τῆς ζωῆς αὐτοῦ χρόνον, in which, in accordance with classical usage βίος, not ζωή, is the ethical word. For the exchange of the relative position of the two words in the NT and early Christian writings, see s.v. ζωή.

βιδω.

P Lips I. 119 verso^{11,6} (A.D. 274) περὶ τὸ ὁρθῶς καὶ ἀ[γ]νητοπραγμῶνως τῶν υπαρξάντων ἀγαθῶν ἐφοροῦμένους βιοῦν, P Flor I. 57³ (A.D. 223-5) (a rescript of Pertinax) τοῖς ἐβ[δ]ομήκοντα ἔτη βεβιωκόσι γέρας ἀλιουργησίας [is granted as an old age pension] (cf. the contemporary P Flor III. 382^{25 f.}), *Syll* 856¹⁶ (ii/B.C.—a manumission "sale" to

Apollo, in dialect) εἰ γε[ν]εῖν ποιήσαιο Δαμαρχίῃς Θουδώρας βιώσας, during the lifetime of Th. (her mistress). The aor. is abundant in epitaphs, as *Preisigke* 776 (A.D. 259) Ἰερακλαῖνα . . . βιώσασα ἔτη ἡ καὶ μην(ών) τριῶν, 1190 (Christian) Ταῖσαι ἔβωσεν εἰκοσι ὀκτώ, γ(ίνονται) (ἔτη) κτῆ. So in the "letter of Hadrian," P Fay 19¹² τεσσαράκοντα βιώσας ἔτη. For this 1st aor. in -σα see Thackeray *Gr.* i. p. 233 f. An interesting example of this verb is afforded by Musonius (ed. Hense) p. 89¹⁶ f. ὥστε καὶ τὸν ἄνθρωπον εἰκὸς οὐχ ἔταν ἐν ἡδονῇ βιωῖ, τότε κατὰ φύσιν βιῶν, ἀλλ' ἔταν ἐν ἀρετῇ.

βίωσις.

No example of this word in profane sources is as yet forthcoming. With its use in Sirach *Prolog.* 10, διὰ τῆς ἐννόμου βιώσεως as a summary of the practical aim of teachers of the law, we may compare a Jewish inscription of A.D. 60–80 in Ramsay *C. and B.* ii. p. 650, οὐστinas κ[αί] ἡ συναγωγὴ ἐτέμψεν δπλw ἐπιχρύσw διὰ τε τὴν ἐνάρκτον αὐτῶν [β]ίωσιν καὶ τὴν π[ρ]ὸς τὴν συναγωγὴν εὐνοίαν τε καὶ σπουδὴν. For the poetic βίωσις, see the sepulchral inscription of B.C. 145–16 in *Archiv* i. p. 220¹¹ ὦ γενόμην εὖνους βίωτον διάγουσ' ἄμα, 221²⁰ σαντὸν μὴ τρύχειν μνησάμενον βιώτου.

βιωτικός.

P Tebt I. 52⁹ (c. B.C. 114) has ἑτερα βιωτικά σύμβολα, "other business documents," a good illustration of the NT passages (Lk 21³⁴, 1 Cor 6^{3f}). Still better is P Ryl II. 125¹¹ (A.D. 28–9) καὶ ἐμοῦ χωρισθέντος εἰς ἀποδημίαν βιωτ[ι]κῶν χάριν, "when I had left home on business concerning my livelihood" (Edd.). E. Rohde, *Zum griech. Roman*, p. 38 f. (*Kleine Schriften* II.) has a note on the phrase βιωτικά διηγήσεις, "stories of ordinary life," with other phrases from literary Κοινή employing the word. It occurs often in Vettius Valens.

βλαβερός.

P Goodsp Cairo 2¹⁻⁶ (a medical fragment—ii/A.D.) οἱ τῶν ὥρων ἡμᾶς ἀποξενούντες ὡς βλαβερότερον, "who warn us against ripe fruits as being very harmful" (Ed.). *Syll* 220¹⁴ (iii/B.C.) τὴν πᾶσαν πρόνοιαν ἐποίητο τοῦ μηδὲν βλαβερὸν γίνεσθαι πε[ρ]ὶ τὴν χώραν. The noun βλάβος may be cited from P Ryl II. 126¹⁹ (A.D. 28–9) ἐξ οὗ βλάβος μοι ἐπηκλούθησεν) οὐκ ὀλίγον, P Oxy X. 1282⁴⁰ (A.D. 83) τό τε βλάβος καὶ ἐπίτιμον, "the damages and a fine", BGU II. 538¹⁷ (A.D. 100) βλάβος μηδὲν ποιῶν, and in the common formula τά τε βλάβη καὶ δαπαρήματα, e.g. BGU III. 1001¹⁸ (B.C. 56–5). Note the uncontracted plur. in P Tor II. 13¹⁴ (B.C. 137), in this formula. Mayser (*Gr.* p. 287) quotes many other instances of the neuter, which he says stands alone in Ptolemaic times, except for P Par 15²⁷ (B.C. 120) εἰς βλάβας: add P Amh II. 33¹⁹ (c. B.C. 157) ἐπὶ βλάβῃ τῶν προσόδων. So from later papyri, P Oxy III. 488¹⁹ (ii/iii A.D.) οὐκ ὀλίγην βλάβην ὑποφέρει με, BGU I. 72¹² (A.D. 191) οὗ χολικὴν βλάβην ἐπεκλούθησεν. Moeris (p. 103) makes βλάβος Attic, and βλάβη (which has driven its rival out by the end of iv/A.D.) Hellenistic. A literary quotation for the latter may be

added from PSI II. 120²⁰ (? iv/A.D.—a collection of maxims) ἀμύνου τὸν ἑχθρὸν ἀνευ τῆς σεαντοῦ βλάβῃς. A glance at LS will dispose of the Atticist's contention.

βλάπτω.

For personal injury we may note such passages as P Lips I. 2⁹ (A.D. 99) ὀφθαλμὸν δεξιὸν βεβλαμμένος, P Grenf I. 33¹² (c. B.C. 102) ἐβλαμμένος ὀφθαλμοὺς ἀμφοτέρους, P Flor I. 57⁶⁸ (A.D. 223–5) τοὺς ὀφθαλμοὺς ἐβλάβην (= III. 382), also perhaps *ib.* III. 302⁷ (A.D. 151) βεβλαμ(ένος) τὸν ὀφθαλμὸν δεξιόν. It is curious that it should be thus specialised for injury to the eyes. The verb is common for "damage" in a legal sense. Thus P Petr III. 26⁸ ἀποτισάτω ὁ κύριος τῷ βλαφθέντι τὸ βλάβος δ' ἂν καταβλάβῃ, "the owner shall pay to the injured person the amount of damage done," BGU IV. 1057²⁸ (A.D. 13) (= *Chrest.* II. p. 401) ἐκτίν(ειν) αὐτοὺς δ' ἐὰν πραχθῇ ἡ βλαβὴ P Oxy II. 286¹¹ (A.D. 82), ἐκτίσειν δ' ἐὰν πραχθῶμεν ἡ βλαβῶμεν τούτων χάριν, "paying us in full any loss or damage which we might incur in connexion with the transaction" (Edd.), *ib.* I. 44⁸ (late i/A.D.) ὡς ἱκανὰ βλαπτομένων, "on the plea that they had incurred sufficient loss already" (Edd.). More general sense appears in P Flor II. 151¹¹ (A.D. 267) μὴ ἐπ' αὐτοὺς στρατιώτης ἀποσταλῇ καὶ ἄλλως ἐφόδιον βλαβῶσιν, "lose their wages" (?). It describes the material damage done by a riot in CP Herm I. 119 *recto* 1¹⁴ (A.D. 260–8), ἀφ' ὧν οὐδὲν περ[ι]γίνε[ι]ται τῷ πολιτικῷ λόγῳ διὰ τὸ ἐξ ὁλοκλήρου βεβλάσθαι ἐν τοῖς πρόσθεν συμβεβηκόσι κατὰ τὴν πόλιν ἀνευκαταίως τ[ε]ρ[ρ]άχαις.

βλαστάνω.

For the transitive use of β. (as Jas 5¹⁸) see Aristaeas 230, αἱ (sc. χάριτες) βλαστάνουσιν εὐνοίαν. The subst. βλάστημα (as Sir 50¹²) is found in P Lond 131 *recto* 1²⁸ (A.D. 78–9) (= I. p. 175) τὰ περισσὰ βλαστήματα, and for βλαστολογέω = "pick off young shoots," see *ib.* 50⁷. See also IGI VII. 496² βλαστήματα καλῶν τέκνων.

βλάστος.

For this proper name, as Acts 12²⁰, cf. Michel 1224 (Cyzicus, ii/B.C.) Αἰνείας Βλαστοῦ (so Michel accents).

βλάσφημος.

The more special sense of irreverence towards God which β. and its derivatives have acquired, though not inherent in the word itself (cf. Jas 2⁷, 2 Pet 2¹¹), may be illustrated from Vettius Valens p. 44⁴ εἰς θεοὺς βλασφημοῦσιν ἡ ἐπίσκοποι καὶ ἄθροι καθίστανται, 58¹² εἰς τὰ θεῖα βλασφημοῦντες, 67²⁰ πολλὰ βλασφημήσει θεοῦς (for construction cf. 4 Kings 19^{6, 22}). Thumb (*Hellen.* p. 178) remarks on the word as a genuine piece of "Biblical Greek," that is a word which has acquired a technical meaning in association with Jewish and Christian religion. The etymology which seems to suit best its original meaning of "injurious speaking"—βλάψ, the reduced form of βλάβος, and φη-μι—is not without phonetic difficulties: see Brugmann-Thumb *Gr.* 4 p. 117f. (where it is accepted with some hesitation), and for an alternative (Brugmann's) Boisacq *Lex.* s.v.

βλέμμα.

For the subjective sense "look" which Mayor finds in this word in 2 Pet 2^o cf. P Oxy III. 471⁶⁰ (ii/A.D.) *ἐώρακε δὲ καὶ [βλ.]έμμα ἀναίσχυντον καὶ διαπομπὰς ἀναίσχυντου (= οὖς) ἑραστών*, "each saw the shameful look and shameful goings to and fro of the lovers" (Edd.).

βλέπω.

The papyri have added a perfect to the paradigm of this verb: it proves to have been *βέβλοφα* (P Lond 42²¹—B.C. 168) (= Witkowski², p. 63) (see under *ἐμβλέπω*). It is hard to believe that a form so correct historically, and so distant from any obvious analogy, can be anything but a genuine survival, even if it does meet us only in a woman's letter from Ptolemaic Egypt. If this inference is justifiable, the word has a moral for the argument from silence. *Βλέπω* has primarily the physical sense, as distinguished from *ὄρω* (cf. our cognate *ware*): this is well seen in *ἀναβλέπω* = *recover sight*. Usage bears this out. Thus P Par 44⁶ (B.C. 153) (= Witkowski², p. 83) has *βλέπω Μένδημον κατατρέχοντά με* coming after *ἐγὼ γὰρ ἐνύπνια ὄρω πονηρά*. So in P Hal I. 8⁴ (B.C. 232) a man is incapacitated—*διὰ τὸ μὴ βλέπειν τὰς νύκτας*, and in P Oxy I. 39⁹ (A.D. 52) *ὀλίγον βλέπων* = "shortsighted." An interesting instance of the word is afforded by P Giss I. 17¹⁰ (time of Hadrian) where a slave writes to her master *ἀποθνήσκομεν ὅτι οὐ βλέπομέν σε καθ' ἡμέραν* (cf. 1 Cor 15²¹). Closely parallel with phraseology in Gospel healings of the blind is one of the cases from the Asclepieum, *Syll* 802⁷⁷ (Epidaurus, (iii)/B.C.): the blind man sleeping in the temple saw a vision (*ὄψις*) of the god opening his eyelids and pouring in a *φάρμακον*—when day broke *βλέπων ἄμφοιν ἐξήλθε*. P Oxy II. 295²³ (i/A.D.) *ὁ Ἀνουβᾶς αὐ[τὸν] οὐχ ἤδως [βλ.]έπει*, "A. looks upon him with no friendly eye," may serve as a transition to the more metaphorical use of *βλέπω*, as in P Oxy II. 259²² (A.D. 23) *βλέπε με πῶς με ἡ μήτηρ ἡμῶν [ἐ]σφαξε χάριν τοῦ χειρογράφου*, P Lond 964⁹ (ii/iii A.D.) (= III. p. 212) *βλέπε μὴ ἐπιλάβῃ οὐδέν*, and P Oxy IX. 1220²³ (iii/A.D.) *οὐδὲν βλέπω φαύλου παρ' ἐμοῦ*, "I see nothing bad in my behaviour" (Ed.). The meaning "beware," implied in some of these passages, is extended to a personal reflexive object in BGU IV. 1079²⁴ (A.D. 41) (= *Selections*, p. 40) *ὡς ἂν πάντες καὶ σὺ βλέπε σατὸν ἀπὸ τῶν Ἰουδαίων*, "like everybody else, you too must beware of the Jews," which is a rather neat confutation of those who would detect "Hebraism" in Mk 8¹⁶ and the like. For the geographical sense, the "aspect" of a building, etc. (as Ac 27¹³), cf. P Leid W1⁶ (ii/iii A.D.), *ἔστω δὲ ἡ θύρα πρὸς δυσμὰς βλέπουσα*, PSI III. 175¹⁴ (A.D. 462) *συνπόσιον βλέπον ἐπὶ γότον*, etc. Finally, for *β.* virtually = *εὐρίσκω* as in Rom 7²³ (cf. v. 21), see P Fay 111¹⁶ (A.D. 95–6) *ὡς εἰὰν βλέπῃς [τ]ὴν τιμὴν παντὸς ἀγόρασον*, "however you find the price, be sure to buy" (Edd.).

βοάω.

The manifestation of strong *feeling*, which is the distinguishing note of this verb, comes out well in a fragmentary petition written under much excitement, P Oxy IV. 717⁹ (late (i)/B.C.) *ἐγὼ οὖν ἐβόων καὶ ἔκραζον*, cf. 12, 13, 14. See also P Oxy I. 41¹⁰ (iii/iv A.D.) *ὁ δῆμος ἐβόησεν*—the account of a popular

demonstration. For similar acclamations in the inscriptions we may cite *Syll* 607¹⁸ (iii/iv A.D.) *ἐβ(όησαν) οἱ σύνεδροι*. "Παμφῶς καλὴ ἡ (εἰς)ήγησις. οὕτω γαίνεσθω," and the compound *ἐξ(εβόησαν)* in *ib.* 737^{13, 24} (ii/iii A.D.).

βοήθεια.

The word is perpetually recurring at the end of petitions. P Par 35²⁸ (B.C. 163) *τούτου δὲ γενομένου ἔσομαι τετευχὼς τῆς παρ' ὑμῶν βοηθείας*, BGU I. 226²³ (A.D. 99) *πρὸς τὸ τυχεῖν με τῆς ἀπὸ σοῦ βοηθείας*, *ib.* 340²⁷ (A.D. 148–9) *ἀναγκῶς ἐπὶ τὴν σὴν βοήθειαν κατέφυγον*, P Gen I. 61⁶ (A.D. 146) *ἵνα δυνηθῶ ἐκ τῆς σῆς βοηθείας κομίσασθαι τὸ ὕδιον*, and P Oxy X. 1272²² (A.D. 144) *ἵνα δυνηθῶ τῇ σῇ βοηθείᾳ ἀνευρεῖν τὰ ἡμέτερα*. A slightly different technical meaning is found in a restoration by Mitteis of P Oxy VII. 1020⁵ (A.D. 198–201) *εἰ τὴν ἐκ τῆς ἡλικίας ἔχεις β[ο]ήθειαν*, "if you can claim the assistance due to immature age," = *aetatis auxilium*, for which the code of Justinian is quoted (Ed.). More ordinary, though still in a petition, is BGU IV. 1201¹⁸ (A.D. 2) *καὶ ἡμῶν ἀνακράξαντες (for -άντων) εἰς τὴν κώμην πρὸς βοήθειαν*. On the phrase *βοηθείας ἐχρῶντο* in Ac 27¹⁷ see a note by Nestle in *ZNTW* viii. p. 75 f., where for *β.* = "supports" he quotes Philo *De Josepho* § 33 (ed. Cohn = II. 46 M.) *ὥσπερ γὰρ κυβερνήτης ταῖς τῶν πνευμάτων μεταβολαῖς συμμεταβάλλει τὰς πρὸς εὐπλοίαν βοηθείας* = "verwendeten Stützen." For the interchange of *ο* and *οι* in this and similar words, see Mayser *Gr.* p. 110.

βοηθεῖω.

Like the noun, the verb is ubiquitous in the formula of petitions, e.g. P Par 22³⁴ (petition of the Serapeum Twins) *ὅπως ὦμεν δι' ὑμᾶς βεβοηθημένοι*, P Fay 11²⁴ (c. B.C. 115) *τούτων δὲ γενομένων ἔσομαι βεβοηθημέν[ος]*, P Giss I. 81⁶ (A.D. 119) *ἐν' ᾧ [β]εβοηθημένος*, BGU II. 454²⁰ (A.D. 193) *καὶ ὦμεν ὑπ[ὸ] σοῦ βεβοηθημένοι*. For its general use cf. P Giss I. 66⁵ (early ii/A.D.) *ἃ [ἐ]βεβοηθήκεις αὐτῷ*, P Tebt II. 286⁴ (A.D. 121–38) *καὶ π[ρ]όσῃν σοι ἀπεφνημένην ὅτι τὸ ἐπ[ὶ]κρημὰ μου βοηθεῖ [σοι]*, "that my edict was of service to you" (Edd.), P. Flor II. 150¹⁰ (A.D. 267) *πλεῖονα (sc. βοῖδια) ἔξει βοηθεῖν σε* (note case), P Oxy X. 1348 (late iii/A.D.) *οὐ γὰρ ἐβοήθησας ἡμῖν ὡς εἰδὼς τὰ [ν]όμματα*. Add from inserr. *Syll* 329¹¹ (B.C. 86), where the Ephesian demos, *ἐσχηκὼς καιρὸν πρὸς τὸ βοηθεῖν τοῖς κοινοῖς πράγμασιν*, declares war on Mithradates. For divine help cf. *Preisigke* 158 *Ἀνδρόμαχος Μακεδὼν ἀφίκετο πρὸς Ἀμυνώθην χρηστὸν θεὸν μ[ι]σθοῦ ἐργαζόμενος καὶ ἐμαλακίσθη καὶ ὁ θεὸς αὐτῷ ἐβοήθησε αὐτῇμερῇ*, P Leid W11²⁵ (ii/iii A.D.) *κλῦτε μοι, ὁ χρηστὸς ἐν βαλάνοις, βοήθησον ἐν ἀνάγκαις*. These prepare for its use in Christian papyri: P Fay 136³ (a letter, iv/A.D.) *εἰδότες ὅτι ἔχετε με ἐς ἂν πάσχετε, θεοῦ βοηθοῦντος*, P Oxy VII. 1058³ (a prayer, iv/v A.D.) *ὁ θ(εὸς) τῶν παρακειμένων σταυρῶν, βοήθησον τὸν δούλόν σου*, *ib.* VIII. 1152⁴ (amulet, v/vi A.D.) *Ἰησοῦ Χριστέ, βοήθι ἡμῖν καὶ τοῦτ' οἰκψ*. Inscriptional instances of *βοιθήω* are given in G. Meyer *Gr.*³ p. 93: see Brugmann-Thumm *Gr.* p. 54. The verb starts from the military sense, so common in Greek historians: Homeric *βοηθός*, from which it comes, "succurrit (βοός) ad clamorem (βοή)." *Βοηθός* was made afresh from the verb.

βοηθός.

The word is very frequent in the ostraca for the "assistants" of the *πράκτορες* or "tax-gatherers," see Wilcken *Ostr.* i. p. 618, and for a similar use in the papyri the editors' note to P Fay 34¹ (A.D. 161) *βοηθοὶς γεωργῶν κώμης Πολυδευκίας*, where they translate "assistants in connexion with taxes upon cultivators at the village of Polydeucia." For a description of the Praefect as *ὁ τοῦ νομοῦ βοηθός*, "helper of the district," see P Giss I. 46¹¹ (time of Hadrian) *ἀξιούμεν σε τὸν τοῦ νομοῦ βοηθὸν διακοῦσαι ἡμῶν*, and cf. P Oxy III. 488²¹ (ii/iii A.D.) *προσφεύγω σοι τῷ κυρίῳ καὶ πάντων βοηθῷ*. For the word in its widest connotation it is sufficient to cite P Oxy IV. 743²⁰ (B.C. 2) *εἰ καὶ π[ρ]ὸς ἄλλους εἶχον πρᾶγμα, βοηθὸν αὐτοῦ γ[ε]νέσθαι διὰ ἣν ἔχομε(ν) πρὸς ἑαυτοῦ φίλιν*, "for although I (?) have had trouble with others you must assist him for the sake of our friendship" (Edd.), and P Lond 410⁸ (c. A.D. 346) (= II. p. 298) *μετὰ τὸν θεὸν οὐδὲν (ἢ οὐδέν) ἔχομεν ἡμῆς βοηθόν*, "after (i.e. except) God, we have none to help us" (Ed.); also from ii/B.C., P Leid E²⁶ *δεόμεθά σου μεθ' ἱκετείας, καθότι οὐ διαλείπεις ἡμῶν ἀντιλαμβανόμενος, καὶ ἐν τούτοις βοιηθὸν γενόμενον προσκαλέσασθαι κτλ.* (For the spelling see on *βοηθῶ ad fin.*)

βόθυνος.

BGU IV. 1122¹⁷ (B.C. 14) *ἐπὶ τοῦ βοθύνου τὸ φυτόν*. The word is also supplied by the editor in P Hal I. 1⁹⁷ (middle iii/B.C.) *ἐὰν δὲ τάφρον ὀρύσση ἢ [βόθυνον ὀρ]ύσση*.

βολίζω.

The adj. *βόλιμος* is found *quater* in *Syll* 140 (B.C. 353-2), meaning "leaden": see Dittenberger on l.²⁶ and Boisacq s.v. *μόλυβδος*. Thackeray (*Gr.* i. p. 106) notes *μόλιμος* and *βόλιβον* from MSS of LXX, which may illustrate the survival of some of the widely divergent forms current in earlier Greek dialects. The name of "lead" is supposed to have been borrowed very early (before Homer), perhaps from Iberians in Spain: cf. reff. in Walde *Lat. Etym.* s.v. *plumbum*. It is at least possible that *βολίς* in the sense *plummet* (acc. to Homeric scholia) may be really "the lead," with form affected by *βολή* etc. from *βάλλω*. However this may be, the verb *βολίζω* "sound" is very instructive as a *ἄπ. εἶρ.* in Ac 27²⁸: eleven centuries later, the Homeric scholar Eustathius uses it as familiar from ancient Greek, and he does not mention Luke or hint that he remembered what for us happens to be the solitary example of the word: see the quotations from Eustathius in Wetstein *ad loc.* It is sufficiently obvious that Luke did not coin the word, and its history may help less obvious cases elsewhere.

βόρβορος.

For this word which is found in Bibl. Grk only in Jerem 45⁶ and 2 Pet 2²², cf. *Apoc. Petr.* 8 *καὶ λίμνη τις ἦν μεγάλη πεπληρωμένη βορβόρου φλεγόμενου*, also *Acta Thomae* (ed. Bonnet) 53 *εἶδον βόρβορον . . . καὶ ψυχὰς ἐκεῖ κυλιόμενας*. Both the noun and the corresponding verb occur in the *Pelagia-Legenden*, p. 621^{ff.} (ed. Usener): *ἐλθοῦσα περιστέρα μελάνη καὶ βεβορβορωμένη περιπέτατό μοι, καὶ τὴν δυσωδιαν τοῦ βορβόρου αὐτῆς οὐκ ἠδυνάμην φέρειν*. See also Wendland in *Sitzb. Berl. Akad.* 1898, p. 788 ff.,

"Ein Wort des Heraklit im Neuen Testament," with reference to 2 Pet 2²².

βορρᾶς.

The contracted form, which is found in the two NT occurrences of this word (Lk 13²⁹, Rev 21¹⁸), is almost universal in the Ptolemaic papyri, e.g. P Lille I. 1 *recto*⁴ (B.C. 259-8) *ἀπὸ νότου εἰς βορρᾶν*, P Petr I. 21¹¹ and 18 (B.C. 237) *ἀπὸ δὲ βορρᾶ*, P Par 15¹⁶ (B.C. 120) *ἀπὸ βορρᾶ τοῦ δρόμου τοῦ [δ]γοντος ἐπὶ ποταμὸν τῆς μεγίστης θεᾶς Ἡρας*, and other examples in Mayser *Gr.* p. 252; but P Hib I. 27⁵⁹ (a calendar, B.C. 301-240) *βορραὶ πνέουσιν ὀρνίθια*, "the north winds which bring the birds are blowing." P Leid W^{xix}. 24 has *βορρας*, some five centuries later, but it is always rare. Cf. Job 26⁷, Sir 43^{17, 20}. *Priene* 99¹⁹ (c. B.C. 100) has *τῆς στοᾶς τοῦ βορέου*: cf. *Syll* 552⁷⁰ (latter half of ii/A.D.) *εἰς τὴν παραστάδα τὴν ἀπὸ δυσμῆς τῆς στοᾶς τῆς βορέ[ας]*—with corresponding adjective. From inscrr. cf. *OGIS* 176⁸ (ii/i B.C.) *ἐπὶ βορρᾶν*, *ib.* 178¹⁰ (ii/i B.C.) *ἐπὶ βορᾶν*, *Michel* 1357⁹ (B.C. 300-299) *βορρᾶθεν*. The adj. *βορινός* occurs in P Oxy I. 43 *verso*^{1, 10} (after A.D. 295) *ῥ(ύμ)η τῇ βοριν[ῇ]* *ἐκκλησίᾳ* "North Church St," *ib.* III. 498⁸ (ii/A.D.), *al.*; but in *ib.* VIII. 1112²⁰ (A.D. 188) *βορ[ι]νοῖς* implies *pp*, and so P Ryl II. 157¹² (A.D. 135). Thumb, *Hellen.* pp. 56, 65, notes that *βορρᾶς* is a Dorism in the *Κοινή*.

βόσκειω.

The verb is used in connexion with *πρόβατα* in P Magd 61³ (B.C. 221) *τά τε πρόβα[τα] βεβοσκηκότας*, P Tebt II. 298⁵³ (A.D. 107-8) *προβ[ι]άτων βοσκ[ο]μένων*, P Thead 57² (A.D. 317) *βόσκοντος αὐτοῦ τὰ π[ρ]όβατα*, and with a herd of swine, as in Mk 5¹¹, in the illiterate BGU III. 757¹⁰ (A.D. 12) *ἃ βόσκουσιν ὑπὸ κτήνη*. Cf. *Syll* 531³⁶ (iii/A.D.) *πρόβατα [δὲ μὴ ἐξ]ίστω ἐπιβό[σκει]ν εἰς τὸ τέμενος μηδὲν*, on pain of confiscation to the god—see the editor's note. A derived noun occurs in P Lond 219 *recto* (an account for food—ii/B.C.) (= II. p. 2) *ἰβ[ι]ω βοσκή*. It is frequently found as a termination, e.g. *ἱερακοβοσκός* (P Petr III. 99⁶, *ἰβιοβοσκός* (*ib.* 58(e)¹) (both iii/B.C.): see Mayser *Gr.* p. 471.

βοτάνη

is common in the magic papyri, e.g. P Lond 461⁹⁹ (iv/A.D.) (= I. p. 71) *κυνοκεφάλ(ιον) βοτ(άν)ην*—a herb mentioned by Pliny (*N.H.* xxx. 2) as employed for magical purposes (Ed.). In P Amh II. 91¹² (A.D. 159) *κατασποράς βοτανισμούς* is rendered by the editors "sowing and weeding." For *βοτανισμός* see also BGU I. 197¹⁷ (A.D. 17), *ib.* II. 526^{10, 31} (A.D. 86).

βότρυς.

BGU IV. 1118¹⁴ (B.C. 22) *σταφυλῆς βότρυας ὀγδοήκοντα*. Similarly P Lips I. 30⁴ (iii/A.D.). A subst. *βοτρεύς*, hitherto unknown to the lexicons, occurs in a list of persons employed by certain village officials, P Lond II. 189⁵⁸ (ii/A.D.) (= II. p. 157)—was he a "grape-picker"? The note in Moeris (p. 105), *βότρυς, μακρόν, Ἀττικῶς. βραχύ, Ἑλληνικῶς*, makes this word—presumably representing its class—an instance of the tendency to shorten vowels: incidentally it tells us that quantities were not yet levelled as in MGr.

βουλευτής.

Apart from Mk 15⁴¹, Lk 23⁵⁰, where both writers had Gentile readers in view, neither βουλευτής nor βουλή seems to have been used by Jews as a technical term in connexion with their Sanhedrin, although Hicks (*CR* i. p. 43) refers to Josephus *B.J.* ii. 17. 1 οἱ τε ἄρχοντες καὶ οἱ βουλευταί, and *Antt.* xx. 1. 2 (in an edict of Claudius) Ἱεροσολυμιτῶν ἄρχουσι βουλῇ δῆμῳ Ἰουδαίων παντὶ ἔθνεϊ. As illustrating the use of βουλευτής in Egypt it may be noted that in P Lond 348⁴ (c. A.D. 205) (= II. p. 215) a certain Heron is described as βουλευτής of Arsinoe, and an ex-κόσμητής (κεκοσμητευκώς). A century later a letter is addressed by one Eudaimon γυμ(νασιαρχήσας) βουλ(ε)τής of Oxyrhynchus to two colleagues, ἀμφοτέρους συνδίκους βουλευταῖς τῆς [λαμπρο]τ(άτης) Ὀξυρυνχ[ι]τῶν πόλεως, *Chrest.* II. 196^{2ff.} (A.D. 307—Mitteis, not here alone, misprints “v. Chr.”). An inscr. of A.D. 214–5, *OGIS* 209⁴, found at a place beyond Philae, gives the title to a ἱερεὺς γόμου (see s.v.). The editor observes that it must refer to some Greek community, and suggests Ptolemais: he quotes *CIG* 5000^{11.3}, where the brother of the subject of this inscr. is called βουλευτής, ἄρξας Πτολεμαίδων—see the note for other passages. In P Fay 37² (iii/A.D.) an order is issued for the arrest of Emes, who has been “accused by Aurelius Nilus councillor” (ἐγκαλούμενον ὑπὸ Αὐρηλίου Νεῖλου βουλευτοῦ): cf. P Fay 85² (A.D. 247) with the editors’ note. [The *curia* of P Grenf II. 63^{1.9} (? middle ii/A.D.) βουλ(ε)τῆς σιτολόγων is now solved by the correct reading, βοηθ(δε) σιτολόγων: see Wilcken *Archiv* iii. p. 124.] In *OGIS* 56 (Canopus Decree of Ptolemy III, B.C. 239) we read of the βουλευταὶ ἱερεῖς ἐν Αἰγύπτῳ, whom Dittenberger (n. 51) describes as “collegium quod de rebus cuiusque delubri administrandis consultabat.” See also Hohlwein *L’Égypte Romaine*, p. 133 f., and the index to *OGIS*.

βουλεύω.

For the verb in its general sense followed by an infinitive, as in Ac 5²³ ΝΔ, cf. P Tebt I. 58²⁸ (B.C. 111) βεβουλευμένα ἐκπαῖσαι τὸ ἐπιθεδομένον ὑπόμνη(μα), “we have determined to abstract the memorandum” (Edd.), P Fay 116² (A.D. 104) ἐπὶ βουλεύωμαι [εἰς] π[όλιν] ἀπελθὶν χάριν [τοῦ] μικροῦ, “as I am intending to go to the city on account of the little one” (Edd.), P Leid W^{21.44} (ii/iii A.D.) βουλευομένον (= εὐ) δὲ τὸ τρίτον τρίτον (om.) κακῶσε (i. καυχῶσαι), “volente vero tertium cachinnari” (Ed.). The active (as in Isai 23⁹) was perhaps obsolete: BGU IV. 1097⁸ has been emended—see συμβουλεύω. The verb is absolute in the oldest dated Greek papyrus, P Eleph 1⁵ (a marriage contract, B.C. 311–0) (= *Selections*, p. 2)—the couple are to live *δπου ἂν δοκῇ ἄριστον εἶναι βουλευομένοις κοινή βουλή*. It is used of a judge conferring with his assessors in *Chrest.* II. 372^{iv.19} (ii/A.D.) Εὐδα[ρ]μον βουλευσάμενος σὺν τοῖς παρο[ύ]σι εἶπεν κτλ. Note for the subst. P Fay 20² (iii/iv A.D.) ὅθεν μοι παρίστη τὸ βούλημα τοῦτο, “wherefore I have formed this intention” (Edd.).

βουλή.

The word βουλή is always used both in the LXX and the NT = “counsel,” and never in its technical sense of “council.” For this latter usage in Egypt reference may be made to Hohlwein: *L’Égypte Romaine*, p. 134 ff., and to

the editor’s note to P Lond 405¹² (c. A.D. 346) (= II. p. 295). The description of a man as θεῶν βουλαῖος, “counsellor of the gods” in *CIG* 1167 (see LS s.v. βουλαῖος) may be compared with the reference in Diod. ii. 31 f. to the 30 stars which the Chaldaeans distinguished as θεοὶ βουλαῖοι (*Archiv* i. p. 499). For the ordinary sense of “counsel” it will be enough to quote P Eleph 1⁶ (see above under βουλεύω). See Bishop E. L. Hicks’s note in *CR* i. p. 43.

βούλημα

is used with reference to the contents of a will in P Lond 171δ²⁰ (iii/A.D.) (= II. p. 176) τὸ ἐνγεγραμμένον βούλημα: cf. in a similar connexion BGU I. 361^{11.23} (A.D. 184) ἵνα τὸ βούλημα αὐτοῦ φανερόν γέ[ν]ηται. P Tebt II. 407⁹ (A.D. 199) τὸ θ[ε] βούλημα τοῦτο ἂν μὴ φυλάξῃς—the property is to go to the Serapeum at Alexandria if the daughter of the writer does not observe his wish that certain slaves should be set free. *Syll* 366¹² (c. A.D. 38) ἐκείνου τῆς ἐπιθυμίας βουλήμασιν is a collocation rather like τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, Eph 1⁵.

For βούλησις see P Tebt I. 43²⁵ (B.C. 118) δε ἀκόλουθος ὦν τῇ[ε] ὑ[μ]μετέρᾳ βουλήσει προνοεῖται κτλ., “who in accordance with your wishes takes care etc.,” *OGIS* 383¹⁷⁶ (Antiochus of Commagene—mid.i/b.C.) οὗς ἐγὼ θεοῖς τε καὶ τιμαῖς ἡμῖς κατὰ δαιμόνιον βούλησιν ἀνέθηκα, *Syll* 893² (ii/A.D.) as cited under βιάζομαι, and the late P Amh II. 144¹¹ (v/A.D.) θεοῦ βουλήσει, “God willing.”

βούλομαι.

The Ptolemaic papyri show this word as freely as the late papyri, and Blass’s opinion that the word was “adopted from the literary language” (*Gr.* p. 38, repeated in Blass-Debrunner, p. 40) becomes more and more difficult to support. If the word was literary, the NT writers were not the first to popularize it. The word is common in such recurring phrases as γινώσκεις σε βούλομαι, βούλομαι μισώσασθαι. The thought of “purpose, intention, not mere will, but will with premeditation” (Hort on Jas 4⁴), which frequently underlies its usage, comes out P Oxy X. 1263⁸ (A.D. 128–9) βούλομαι πρώτως . . . χρῆσασθαι τῇ τῶν ἐργ[ατῶν] ποταμοῦ τέχ[ν]ῃ, “I wish to begin . . . to practise the trade of a river-worker” (Edd.): cf. *ib.* 1267¹⁰ (A.D. 209). See also the important official decree, P Lond 904²⁰ (A.D. 104) (= III. p. 125) as revised *Chrest.* I. p. 236, βούλομαι[αι] πάντα[ς] τ[ο]ὺς εὐ[λ]ογον δο[κ]οῦν[τα]ς[ς] ἔχειν τοῦ ἐνθάδε ἐπιμένειν [αἰ]τίαν ἀπογράφει[θ]αι κτλ., and BGU I. 248¹¹ (ii./A.D.) θεῶν δὲ βουλομένων. In P Oxy II. 244² (A.D. 23) a slave named Cerinthus begins a petition with βουλόμενος μεταγαγεῖν. Other instances of βούλομαι, in phraseology not influenced by formulae, are P Lille I. 16⁵ (iii/B.C.) ἔφη . . . σοὶ τε οὐ βούλεισθαι διαφέρεισθαι περὶ τοῦτου, “et qu’il ne voulait pas entrer en désaccord là-dessus avec toi” (Edd.); P Flor I. 6⁷ (A.D. 210) ἐβουλόμην μὲν οὖν εἰ οἷόν τι ἦν εὐθέως ἐξορμήσαι, followed by ἄλλὰ with clause explaining the hindrance—similarly in *ib.* II. 156² (iii/A.D.); *ib.* II. 126⁸ (A.D. 254) ἐπεὶ αὐτῶν αὐτοῦς βούλομαι ἀποστελεῖαι εἰς Βερνικῶνα, and PSI III. 236²⁰ (iii/iv A.D.) ἀντίγραφόν μοι περὶ οὗ βούλει ἡδέως ἔχοντι. In BGU II. 646⁷ (A.D. 193) βούλομαι replaces the normal εἴχομαι in the opening greeting, ἐρρώσθαι (= -αι) ὑμᾶς βούλομαι. Two instances of the form βούλει may be cited,

P Tebt II. 408¹⁸ (A.D. 3) καὶ σὺ δὲ περὶ ἄν βοῦλε[ι] γράφε, P Giss I. 47¹⁸ (Hadrian) εἰ δὲ βοῦλει αὐτὸ ἀγορασθῆναι (δραχμῶν) μ. Reference may be made for the use in classical times to *Syll* 569⁵ φηνάτ]ω ὁ θέλων, on which Dittenberger remarks that ὁ θέλων replaces the Attic ὁ βουλόμενος in Paros (as here), Thasos, Phocis and other districts. But of course the fact that "he who is willing" and "he who is minded" may be used interchangeably in a particular formula, does not prove that the two verbs are synonyms. A literary citation may be added from the collection of maxims in PSI II. 120²⁸ (iiv/A.D.) μικρὰ βούλου δοῦναι ἢ τὰ ἄλλων ἐγγυῆσασθαι.

In P Par 48¹⁰ (B.C. 153) ἤκαμεν εἰς τὸ Σαραπιεῖον βολάμενοι συνμῖξαι σοι, the form βολάμενοι is treated as an aorist by Witkowski (², p. 92), who compares P Amh II. 93³ (A.D. 181) βόλομαι μισθόσασθαι παρὰ σοῦ κτλ., and in *Addenda*, p. 141, P Par 63¹²⁴ (B.C. 165) κατὰ τῶν δυναμένων μὲν, μὴ βολαμένων δέ: see also Mayser *Gr.* p. 369. The instance from P Amh II. 93 is a serious impediment to Witkowski's view. But Ionic had the form in βολ. in v/iv B.C. See the inscr. from the shrine of Amphiarus at Oropus, *GDI* 5339²¹ (= *Syll* 589) θύειν δὲ ἐξείν (i.e. ἐξείναι) ἅπαν ὅτι ἄν βόληται ἕκαστος: for proof see C. D. Buck *Greek Dialects*, p. 173, where an Eretrian inscr. is quoted for βολόμενον. Thumb, *Dial.* p. 273, explains it as a different present stem: the fact that it existed both in Ionic and in Arcadian-Cyprian (*ib.* p. 304) might account for its leaving traces in the Κοινή, and forming a new aorist.

βουνός.

This word, which is quoted in Lk 3⁵, 23³⁰ from the LXX = "hill," "eminence," is thought by Mayser *Gr.* p. 8, to have entered the Κοινή through Doric influence. Hatzidakis (*Einl.* p. 157) quotes Phrynichus (p. 355), who says it was Sicilian, and not intelligible in Athens in the time of Philemon. But could not the Athenians of the late fourth century read Herodotus? (He seems to imply that the word came from Cyrene—see iv. 199 with Blakesley's *Excursus*. With claimants almost as numerous as those for Homer's birth, we can sympathize with Thumb's scepticism, *Hellen.* p. 224. But Herodotus, if rightly understood, is a much better witness than Phrynichus.) The literary Κοινή had the word in common use before Polybius, who uses it and βουνάδης. It is found in a Ptolemaic papyrus of ii/B.C. in *Archiv* i. p. 64¹⁸, ἀπη[λιώτο]ν βουνοὶ τῆς κώ[μης], in BGU IV. 1129¹⁴ (B.C. 13) ἀπηλιώ(τη) βουνός, and *dis* in P Amh II. 63²⁰ (late i/A.D.) again marking locality. A village called Βουνοὶ Κλειοπάτρας appears in P Flor I. 64²⁷ (iv/A.D. *init.*) and by supplement in 50²⁸ (A.D. 268). The word is common in inscr., e.g. *Priene* 37¹⁰⁰ (ii/B.C.) εἰς τὸν ἀπεναντὶ βουνὸν τὸν λεπτὸν ἐθήκαμεν ὄρον: cf. *ib.* 100, 42^{10, 81, 85}, (after B.C. 133). The diminutive βουνίον occurs *dis* in this last inscr.: cf. *Magn* 122 (d)¹²¹ (iv/B.C.). See also P Flor I. 58¹⁸ (iii/A.D.) βουνὸν σείτου—presumably a "heap," but context is imperfect. Both βουνός and its diminutive survive in MGr, βουνό and βουνί.

βοῦς.

Except in acc. pl., the inflexions are the same as in Attic, e.g. τὴν βοῦν P Par 58⁴ (ii/B.C.) (= Witkowski², p. 80),

βοῦς P Fay 62⁴ (A.D. 134), βόες, βοῶν, βοῦσι in Mayser *Gr.* p. 268. For acc. pl. βόας, as in Jn 2^{14f}, see P Oxy IV. 729¹⁸ (A.D. 137), P Gen I. 48²⁸ (A.D. 346); but in Ptolemaic times βοῦς survives in P Petr II. 32 (26)² (iii/B.C.). The originally Aeolic dat. βόεσι is found *OGIS* 200¹⁸ (iv/A.D.) θρέψαντες αὐτοὺς βόεσιν: it may have been kept alive by poetry. In Ptolemaic papyri the word generally means *cow*: Mayser gives "βοῦς (ἡ)" without citing any cases of ὁ β., though some are indeterminate. The word is quite rare in NT, as in post-Ptolemaic papyri, and has lost any differentia it once had. As with other words of irregular flexion, diminutives (such as βοῦδιον, βοῖδιον) and synonyms encroached upon it. MGr has βοῦδι (βόδι or βόιδι). For φόρος βοῶν, the tax levied on those who kept bulls or cows, see Wilcken *Ostr.* i. p. 352, and on βουκόλος as a priestly title, as in P Lond 41⁷ (B.C. 161) (= I. p. 27) ὁ βουκόλος τοῦ Ὀσοράπι, see Otto *Priester* i. p. 110. Βουκόλος is found in its ordinary sense of "herdsman" in P Flor III. 321^{14f} (iii/A.D.)

βραβεῖον.

For β. = "prize," as in I Cor 9³⁴, Phil 3¹⁴, see *Priene* 118⁸ (i/B.C.) τοῖς νικήσασιν ὡς ἀσφαλίστατα πρὸς πάντα τὸν χρόνον γεννηθῆναι τὰ βραβ[ε]ία, *CIG* 3674 (A.D. 166) τιμηθεὶς χρυσεῖω βραβεῖω. The word is used by Vettius Valens p. 174²¹ κάκείνους τὸ βραβεῖον ἀπονέμειν, and similarly p. 288⁸. [An instance of βραβεία appears in BGU IV. 1027 xxvii.¹⁸ (iv/A.D.) in a fragmentary context; but Wilcken's revision, *Chrest.* I. p. 502, shows that the word is βραβεία = *brevia*.] Nägeli, p. 37, cites Menander and late poets, with some inscr. of ii/iii A.D., and the Paris *Zauberpapyrus* 662.

βραβεύω.

The "applied and general sense" which Field (*Notes*, p. 196) finds in this word is confirmed by P Par 63⁷⁰ (B.C. 165) λόγῳ τινὶ ταῦτα βραβευθῆναι, "that these things are administered reasonably," *ib.* 101 βραβευθῆ κατὰ τὸ βέλτιον (i. βέλτιον), "be administered in the best way" (Mahaffy), P Leid B 1.²² (B.C. 164) τὸ θεῖον βραβεύσας, *Michel* 163¹¹ (B.C. 148-7) πάντα καλῶς καὶ προπύοντως βραβεύσας. So in a Magnesian inscription (also ii/B.C.), *Syll* 929²⁸ τῶι μὲν ἀκριβεῖ τῆς ψήφου βραβευθῆναι τὴν κρίσιν οὐκ ἡβουλόμεθα, where the law court and not the stadium is the scene of action. In P Oxy VII. 1050¹¹ however (ii/iii A.D.—an account for games) βραβευταῖς = "umpires." Vettius Valens has the verb twice, p. 354¹⁸ and p. 358²², of the sun or the period of time which "determines" astronomical data. We may endorse accordingly the RV rendering of Wisd 10¹⁸ ἀγῶνα ἰσχυρὸν ἐβράβευσεν αὐτῷ, "over his sore conflict she watched as judge," and Lightfoot's insistence on the element of *award* or *decision* in a conflict between two impulses, in the remarkable phrase of Col 3¹⁸: whether the figure of the games is present we need not argue. A new literary citation reinforces this, from the Menander fragment in PSI II. 126²⁰—

λοιπὸν τοῦτομα

[το]ῦ μὲν φράσαι, τίς εἰμι· πάντων κυρία
τούτων βραβεύεται καὶ διοικῆσαι, Τύχη.

βραδύνω.

The intrans. use of this verb, which alone is found in the NT, may be illustrated from P Oxy I. 118⁸⁷ (late iii/A.D.) ἐπὶ οὖν βραδύνουσι, "since they are delaying," and OGIS 515²³ (A.D. 209-11) καὶ διὰ τοῦτο καὶ ἡ εὐπορία ἡ πρὸς τοὺς κυρίους αὐτοκράτορας τῶν φόρων βραδύνα. So in a papyrus of the second half of ii/A.D., edited by Comparetti in *Mill. Nicole*, p. 59 (col. ii. 11) ὡς ἂν βραδύνῃς καὶ ὑστερήσῃ ταῦτα τὰ [κτῆνη] τῆς πορείας, οὐκ ἀγνοεῖς οὐδ' αὐτὸς [ἡμῖς] σε ὑπο[λείπειν μὲλ]λοντα, "if you delay, and these animals are late for the expedition, you yourself know you will get into trouble." (The document is given again in P Flor II. p. 258.) In the Christian letter, P Gen I. 51³¹, ἐβράδυνεν is without clear context, but certainly means "he delayed." In MGr βραδυνάξει or βραδύνει = "it is late," "evening draws on."

βραδυπλοέω.

This ἀπ.ερ. of Ac 27⁷, cited by Grimm only from Artemidorus (ii/A.D.), is the subject of a note by W. Montgomery in *Exp VIII*. ix. p. 357. He suggests that it is a technical term, "to slow-sail," meaning to work to windward by tacking. Though found earliest in the "H2-document," it is quite certainly no coinage of the author. In Artemidorus it is not technical, but only denotes a slow voyage.

βραδύς.

The adverb is common in signatures with reference to those who were unskilled in writing—e.g. BGU II. 543¹⁷ (B.C. 27) ἔγραψεν ὑπὲρ αὐτοῦ Ζήνωνος Ζήνωνος ἀξιώθεις διὰ τὸ βραδύτερα αὐτὸν γράφειν, P Fay 97³⁷ (A.D. 78) ἔγραψεν ὑπὲρ [αὐτ]οῦ βραδέως(ς) γράφοντος, BGU I. 69¹⁹ (A.D. 120) (= *Chrest.* II. 142) ἔ[γ]ραψα ὑπὲρ α[ὐ]τοῦ ἐρωτηθῆς διὰ τὸ βρα[δ]ύτερα αὐτὸν γράφειν, αὐτοῦ γράφοντος [τὸ δ]νομα, and P Lond 1164 (4)²³ (A.D. 212) (= III. p. 167) ἔγραψα ὑπὲρ αὐτοῦ τὸ σῶμα τῆς ὑπογραφῆς, αὐτοῦ ὑστερ[ο]ν ὑπογράφοντος βραδέως—upon which follow the painful uncials of Philanthenous Demetrias. So the Ptolemaic *Ostr* 1027⁹ διὰ τὸ βραδύτερα αὐτὸν γρά[φειν]. Outside this special use, in OGIS 502¹⁷ (ii/A.D.) we have τοῦ βράδειον ἀπολαύσαι τὴν πόλιν τῆς [προσηκούσης] προσόδου. The positive adv. occurs in P Oxy VIII. 1088⁵⁰ (i/A.D.—a medical receipt) βρα[δέως] πινέτω μετὰ γλυκέως ἢ μελιτ[ρ]ῖς, "to be drunk slowly with raisin wine or honey" (Ed.) It is curious that we cannot illustrate the adj. from our sources, while the adv. is so common. *Syll* 221¹² (latter part of iii/B.C.) has εἰς τε τοὺς μισθοὺς [τοῖς] βραδέειν, "eis qui non in tempore veniebat" (Ed.). MGr βραδεία and (neut.) βράδυ = "evening": cf. βραδύνω *ad fin.*

βραδυτής.

For β., which in Bibl. Grk is confined to 2 Pet 3⁹, we can only cite Vettius Valens, p. 289²² ἀνακρίσεις καὶ βραδυτήτες καὶ ἀνελώματα καὶ φθόνοι. Wetstein has good parallels from literary Κοινή.

βραχίων.

P Oxy III. 490¹² (a will—A.D. 124) οὐλὴ βραχείωνι δεξιῇ: similarly P Amh II. 112⁶ (A.D. 128), P Kyl II. 179⁶ A.D. 127, etc. In *Syll* 615³² (iii/ii B.C.) τῷ ἱερῷ τοῦ

ταύρου δίδονται γλάσσοι καὶ βραχίων, it means a "shoulder" of meat, and so of a ram in l.⁶

βραχύς.

The adjective is used of *stature* in P Tebt I. 32²² (? B.C. 145) ἔστιν δὲ ὡς (ἐτῶν) κβ βραχύς μελίχρ(ως) κλαστός, "he is about 22 years of age, short, fair, curly-haired" (Edl.): cf. P Petr I. 13 (2)¹⁰, 14²² (both B.C. 237), etc. In P Oxy IV. 705⁷⁷ (A.D. 200-2) we have ἐπίδοσιν τ[ιν]α βραχείαν, "a trifling benefaction," and in the epigram PSI I. 17^{1.1} (? iii/A.D.) the editor understands οὐ βραχὺν ἄνδρα as a man "not of small account" in view of the ἐπισημ[ότατον] which follows. In CP Herm 7^{11.18} (? ii/iii A.D.) ἄλλαι ἐσκορπισμέναι ἐν τῇ χωρίῳ βραχίαι μύξαι, it is applied to "small pluntrees," and in Vettius Valens, p. 78²⁶ to a "small" army or town. So P Lille I. 1 *verso*¹⁵ (B.C. 259-8) εἰς δ' ἔσται βραχὺ τὸ ἀνάλωμα. For β. of *time* cf. P Par 51¹⁷ (B.C. 160) (= *Selections*, p. 20) εἰ βραχὺ ἔχω . . . , "I have still for a little while . . .," P Fay 204 (ii/iii A.D.) ὁ βίος βραχύς, and P Strass I. 22¹¹ (iii/A.D.) ἀφορμὴν κἂν βραχείαν δικαίαν κατοχῆς. The phrase διὰ βραχείων, as in Heb 13²², occurs in P Strass I. 41⁸ (A.D. 250) διὰ βραχείων σε διδάξω: cf. also BGU III. 1011^{11.11} (ii/B.C.) ὡς βραχύτατα γράφειν. That "short," in a document or a sermon, is a relative term, is rather amusingly shown at the end of a very long petition, P Flor III. 296³⁶ (vi/A.D.) . . . ἡγήσθω δὲ τῶν βραχείων μου γραμμάτων ἢ ἐποφειλομένη ὑμῖν ἐξ [ἐμοῦ?] προσκύνησις καὶ ὁ ἀσπασμός μου ὡς οὐ χάρτης χωρεῖ δέσποτα.

For an example of the irregular comparative, see the astronomical papyrus P Par 1¹⁵¹, written about ii/B.C., where we have καθ' ὃν ὁ ἥλιος φερόμενος τὴν μὲν ἡμέραν βραχυτέραν ποιεῖ, τὴν δὲ νύκτα μακροτέραν. Doubtless, as Blass assumes, the original author in iv/B.C. wrote βραχυτάτην and μακροτάτην, and this makes the scribe's alteration two centuries later all the more significant: see *Proleg.* p. 78. On the "barbarism" βραχὴν found in Asia Minor, and its witness to local pronunciation, see Thumb *Hellen.* p. 139.

βρέφος.

BGU IV. 1104²⁴ (time of Augustus) ἐατῆς τὸ βρέφος ἐκτίθεσθαι, P Oxy VII. 1069²² (iii/A.D.) ἐὰν γὰρ τέκῃ ἡ Ταμοὺν ἀνάγκασον αὐτὴν τὸ βρέφος φειλοποιήσῃ (i. φειλοποιήσῃ), *ib.* XI. 1209¹⁶ (A.D. 251-3) ἀρρενικὸν βρέφει, "male nursing child," P Lond 951 *verso*³ (late iii/A.D.) (= III. p. 213) εἰ θα[λ]εῖς, τὸ βρέφος ἐχέτω τροφόν, ἐγὼ γὰρ οὐκ ἐπιτ[ρ]έπω τῇ θυγατρὶ μου θηλάζειν, a letter from a father-in-law or mother-in-law with reference to the nursing of a new-born child. In the magic papyrus P Lond 122¹ (iv/A.D.) (= I. p. 116) Hermes is invoked—ἔλθε μοι κύριε Ἑρμῆ ὡς τὰ βρέφη εἰς τὰς κοιλίας τῶν γυναι[κῶ]ν.

βρέχω.

The verb is very common in connexion with the irrigation of land owing to the inundation of the Nile, e.g. P Lille I. 26⁸ (iii/B.C.) ἡ κώμη ἔρημος διὰ τὸ πλεῖον χρόνον μὴ βεβρέχθαι, "the village is deserted because for a long time there has been no inundation there," *Chrest.* I. 341⁶ (c. A.D. 120) τῶν . . . βρεχέντων πεδίων καὶ τῶν [δ]υναμένων αὐλακισθῆναι, "irrigated and ready for the plough," P Tebt I. 24³¹ (B.C. 117) κατὰ τὰ προσαγγέλματα τῆς βεβρεγμένης, "in the matter of the reports of the irrigated land," P Lips

I. 105¹⁰ (i/ii A.D.) μέγας τὸν τῆς βεβεργμένης ἀπήρτισα, "I have with difficulty completed the account of the irrigated land," P Giss I. 60^v.¹² (ii/A.D.) ἐξ ὧν ἐβρέχονταν τῷ β (ἔται) Ἀδρια[νοῦ κτλ. The old and regular strong aor. pass. was ἐβρέχην: this new formation illustrates the extension of the verb's use. Add from inscr. *OGIS* 669⁵⁷ (i/A.D.) τῆς οὔσης ἀναβάσεως καὶ τῆς βεβεργμένης γῆς. From ἄβροχος (cf. below under βροχή) comes a verb ἄβροχέω "to miss irrigation," as BGU I. 139¹⁸ (A.D. 201-2) ἡβροχηκίας πρὸς τὸ ἐνιστῆς δέκατον ἔτος. MGr βρέχω (ἐβρέχῃκα, ἐβρέχτηκα —both aor. pass. have survived) = "wet, dip, (cause to) rain" (Thumb *Handb.*).

βροντή.

Of this common Greek word we can quote no instance from the papyri: derivatives like βρονταγωγός and βροντοκαρυνωπάτωρ are cited by van Herwerden from the great Paris magic papyrus, as well as the two derived verbs. Βροντάω occurs in the magic papyri P Lond 46¹⁶¹ (iv/A.D.) (= I. p. 70) ἐγὼ εἰμι ὁ ἀστράπτω(ν) καὶ βροντῶν, and 121³⁶⁶ (iii/A.D.) (= I. p. 96) ὁ αἰὼν ὁ βροντῶν, and βροντάζω in the last-mentioned papyrus I. 235 (= I. p. 92), and in 122⁸³ (iv/A.D.) (= I. p. 119). In Phrygian inscr. βροντῶν θεός is a standing title of the sky-god: cf. *Iuppiter Tonans* at Rome. Βροντῶ is still "to thunder" in MGr. Vettius Valens has βροντοποιός and βροντώδης.

βροχή.

The evidence already adduced under βρέχω is in itself sufficient to throw suspicion on Thayer's (p. 694) classing this amongst "Biblical" words, and as a matter of fact we can now cite many instances of βροχή from profane sources. Thus from Ptolemaic times comes P Petr III. 43 (2) *rectoll.*¹⁸ (B.C. 245) πρὸς τὴν βροχὴν τῆς τῶν κλη[ρουχ]ῶν ἱππέων γῆς, and almost contemporary with the NT passage (Mt 7^{25, 27}) is P Oxy II. 280⁸ (A.D. 88-9) a lease of land *eis* ἑτη τέσσαρα βροχὰς τέσσαρες. From this it would appear, as the editors point out, that if there was no βροχή the year was not to count as one of the four years; and they compare the clause frequently found in leases, *ἐὰν δὲ τις τοῖς ἐξῆς ἔτεσι ἄβροχος γένηται, παραδεχθήσεται τῷ μεμισθωμένῳ* (e.g. P. Oxy I. 101²⁵, A.D. 142). See also *Archiv* iv. p. 177, and for a notification of ἄβροχ(α) BGU I. 139 (A.D. 202) (= *Chrest.* I. 225). For βροχή in another sense see P Tebt II. 401²⁷ (early i/A.D.), where in the accounts of a beer-seller there is an item βροχῆς (ἀρτάβαι) β, which seems to be part of the brewing process. In MGr βροχή is "rain," βροχερός "rainy."

βρόχος.

In P Oxy I. 51¹⁴ (A.D. 173) a public physician, who had been ordered to examine into the cause of a death, reports that he had found the body ἀπηρτημένον βρόχῳ, "hanged by a noose." The verb is found in the iv/A.D. *Acts of John*, P Oxy VI. 850⁶ ἐννοοῦν[τα] β[ρ]οχίσαι ἑαυτόν, "one who was intending to hang himself."

βρυγμός.

Thayer seems to have overlooked the citation from Eupolis (v/B.C.) given in LS⁸, so that his oldest profane citation is later than LXX, and has moreover a different sense, "biting."

He does not however include it in his list of "Biblical" words, so that no harm is done by the oversight.

βρώω.

To the ordinary citations for this NT *ἀπ. εἰρ.* (Jas 3¹¹) may be added its occurrence *quinguiens* in the recently discovered poems of Bacchylides, e.g. III. 15 f. βρύει μὲν ἱερὰ βουθύτοις ἱορταῖς, βρύουσι φιλοφενίας ἀγυαί, "the temples are rife with festal sacrifice of oxen, the streets with hospitable feasting" (Jebb). Herwerden *Lex. s.v.* cites also Timotheus *Pers.* 221 βρύων ἀνθεσιν ἥβας.

βρωμα

in MGr = "rubbish, stench, dirt" (Thumb, *Handb.*). Pallis, in his *Notes*, p. 14, proposes to recognize this word—which would be a variant of βρώμος, whence we get *bromine*—in Mk 7¹⁹. His rendering, "which thing (or circumstance) clears away all impurities," ignores the true reading καθαρῶν: it would be better to take the latter as agreeing with ἀφεδρώνει, by the lapse of concord so common in Rev (*Proleg.* p. 9). But the RV supplies a much more satisfactory sense, though the new proposal is ingenious.

βρώσιμος

is found in a love-spell, P Lond 124^{1.1} (iv/v A.D.) (= I. p. 121) καὶ βρώσιμον [λ]αβών. Cf. *Syll* 289³⁸ τὰ δὲ κρὰ τ[ὰ] βρώσιμα (?).

βρωσις.

P Lond 1223⁹ (A.D. 121) (= III. p. 139) χορτό(ν) εἰς μὲν βρώσι(ν) προβάτ(ων), "fodder for the pasturing of sheep": so P Lips I. 118¹⁵ (A.D. 160-1).

βυθίζω.

The figurative use in 1 Tim 6⁹ may be illustrated by *Syll* 324⁷ (i/B.C.) συνεχεῖσι πολέμοις καταβυθισθ[ε]ῖσαν τὴν πόλιν. See also Alciphron I. 16, 1 (= Schepers, p. 19) τὸ νῆφον ἐν ἐμοὶ συνεχῶς ὑπὸ τοῦ πάθους βυθίζεται (cited by Dibelius *HZNT* ad 1 Tim 6⁹).

βυθός.

P Oxy VI. 886¹⁰ (iii/A.D.) (= *Selections*, p. 111) ἱπκαλοῦ μ[ε]ν(?) τὸν (ἡλιον) καὶ τοὺς ἐν βυθῷ θεοὺς πάντας, "call upon the sun and all the gods in the deep"—in a magic formula. From the same kind of literature we may cite P Leid W x. 23 (ii/iii A.D.) ἀναπνέουσας γὰρ πωππύσει ἐκ τοῦ βηθοῦ, "respirans enim poppysmum edit ex profundo," and xxv. 28 ἐν τῷ βυθῷ τὴν δύναμιν ἔχουσιν ἐμοί, "in profundo potentiam habentem mihi" (Ed.). The word was prominent in Valentinian speculation, and it is not surprising that it should figure in magic papyri, which breathe a kindred air.

βυρσεύς.

P Fay 121¹⁸ (c. A.D. 100) τοῦ κυρτοῦ βυρσεύς, "the hunch-backed tanner." From βύρσα, "hide," on the analogy of the gen. βύρσης, we find an acc. βύρσην, as P Petr II. introd. p. 37 (d)⁷: see Mayser *Gr.* p. 12, and cf. *Proleg.* p. 48. P Oxy VII. 1057⁸ (A.D. 362) has ἀπὸ τμῆς βύρσας, where analogy has worked the other way. In P Petr II. 32 (1) a βυρσοδέψης, "tanner," is also described as a σκυτεύς, "cobbler": cf. the editor's note and Wilcken *Ostr.* i. p. 294.

βύσσινος.

The manufacture of this famous material (τὰ βύσσινα, with or without ὀθόνια) seems to have been a Government monopoly in Egypt, and it was carried on under the direction of the priests in the temples, which were hives of industry as well as of devotion. The output of these early ecclesiastics ranged from lawn to beer, as we see from P Eleph 27a¹² (B.C. 225-4) with the editor's note and P Lond 1177¹¹ (A.D. 113) (= III. p. 182). See also for the linen monopoly Wilcken *Ostr.* i. p. 266 ff. and Dittenberger's note to *OGIS* 90¹⁷ (the Rosetta Stone—B.C. 196) τῶν τ' εἰς τὸ βασιλικὸν συντελουμένων ἐν τοῖς ἱεροῖς βυσσίνων ὀθονίων ἀπῆλυσεν τὰ δύο μέρη.

βύσσοις.

For this Hellenized Semitic word see P Gen I. 36¹⁹ (A.D. 170) (= *Chrest.* I. 85) βύσσου στολισματος πήχεις δέκα, and cf. P Tebt II. 313²⁰ (A.D. 210-1), 598 (A.D. 176-91).

βωμός,

originally "platform," like its kin βῆμα, has been specialized as a ἱερὸς βωμός, "altar," from Homer down. It is

common in the papyri and inscriptions. One or two instances must suffice. Thus in the curious P Petr II. p. [28], Fr. 4¹² (B.C. 241) it appears that the inhabitants of certain houses in Crocodilopolis built up the doors of their houses and set altars against them to avoid having Crown officials billeted on them—ἑσαύτως δὲ καὶ ἐνωικοδομηκότας τὰς θύρας τῶν οἰκιῶν βωμοὺς προσωικοδομήκασιν, τοῦτο δὲ πεποιήκασιν πρὸς τὸ μὴ ἐπισταθμεύεσθαι. Cf. also the phrase ἔξω ἱεροῦ βωμοῦ with reference to being outside the "protection" of a temple and altar, e.g. P Tebt I. 210⁷ (B.C. 107) (= *Chrest.* I. 327), P Oxy IV. 785 (c. A.D. 1), *ib.* X. 1258⁸ (A.D. 45). In P Grenf II. 1111¹¹ (v/vi A.D.) βωμὸς χαλκ(οῦς) ᾧ is mentioned in an inventory of church property. For the φόρος βωμῶν paid by the priests see Wilcken *Ostr.* i. p. 352 f.

Reference may be made to the inscr. Ζεὺς Βωμός, found on or near an altar erected before a Greek temple in Central Syria. According to L. R. Farnell (*Year's Work in Classical Studies*, 1909, p. 61) this "frank identification of the god with the altar" probably arises from Syrian rather than Hellenic thought. But there was Hellenic thought also: see the account of the whole matter in A. B. Cook, *Zeus*, i. p. 519 f.

Γ

γάζα—Γαλλίων

γάζα.

For this word we may cite the interesting inscription discovered at Adule on the African coast of the Red Sea, in which the conquests of Ptolemy III in the Eastern Provinces, including Babylon and Persia, are recounted—*OGIS* 54²² (2nd half of iii/B.C.) *καὶ ἀναζητήσας ὅσα ὑπὸ τῶν Περσῶν ἱερὰ ἐξ Αἰγύπτου ἐξήχθη καὶ ἀνακομίσας μετὰ τῆς ἄλλης γάζης τῆς ἀπὸ τῶν τόπων εἰς Αἴγυπτον δυνάμει ἀπέστειλεν*. See further Mahaffy *The Empire of the Ptolemies*, p. 199 f. The statement that the noun, borrowed in Greek in iv/B.C., was a Persian word for the King's treasury, depends on Curtius (see Grimm): the Middle Persian *ganj* has the required meaning, and can be shown to descend from the same original, as Dr Louis H. Gray tells us. *Ganj* was the heavenly treasure-house where merits were stored against the Judgement: see Moulton *Early Zoroastrianism*, pp. 162, 382.

Γάζα.

According to Lewy *Fremdwörter* p. 94, in Hellenistic Greek foreign proper names are only found with γ = ψ, when this represents the Arabic ḡ: thus Γάζα = ܓܙܐ *Azzā*.

γαζοφυλάκιον.

In *OGIS* 225¹⁰ (iii/B.C.) provision is made that the price of a certain piece of ground should be paid *εἰς τὸ κατὰ στρατεῖαν γαζοφυλάκιον*, "into the military treasury."

Γάιος.

The name was common in the Greek world, but, in connexion with Paul's Macedonian friend Gaius (Ac 19²⁹), we may recall that it occurs in the list of politarchs at Thessalonica (*CIG* II. 1967). It is also found in a memorial inscription in the same town—Γάιος Ἰούλιος Σεκοῦνδος Πρίμης τῷ ἰδίῳ τέκνῳ μνήμης χάριν (*Duchesne* No. 78)—but here of course we have a Roman, and the name is as distinctive as John in English. See further Milligan *Thess.* p. 134; and for the occurrence of the name in a Phrygian inscription at Iconium of A.D. 150–250, cf. Ramsay *Recent Discovery*, p. 72. Since Grimm and many other writers mention a Roman name "Caius," it may be well to refer to the third founder of Gonville's College at Cambridge as probably the earliest person to bear this title. On the late Anatolian stone, *Calder* 436, we find Γανω, which Prof. Calder remarks must be for Γαίω, υ being now equivalent to ι: this shows that Γάιος was trisyllabic. We do not find Γεος in Greek, any more than *Gaeus* in Latin: the *ai* remained a true diphthong. WH are wrong therefore in accenting Γαίος.

γάλα.

P Oxy IV. 736⁴⁸ (c. A.D. 1) γάλακτος παιδ(ῶν) (ἡμωβόλιον), "milk for the children $\frac{1}{2}$ ob.," in a private account; *ib.* IX. 1211¹⁰ (ii/A.D.) *Θεον, μέλι, γάλα*, articles for a sacrifice; *Syll* 804¹⁸ (? ii/A.D.) γάλα μετὰ μέλιτος προλαβεῖν (= "edere," Dittenberger); BGU IV. 1055¹⁷ (B.C. 13) *σταμμὸν ὀκτοκαίδεκα κοτυρῶν (= κοτυλῶν) γάλακτος βοῆου (= βοείου) ἀρεστοῦ*, to be a daily allowance; *ib.* 1109⁸ (B.C. 5) *συνχωρεῖ . . . παρασχίσθαι τὴν δούλην αὐ(τ)οῦ Χρωτάριο(ν) τροφεύουσαν καὶ θηλάζουσαν τῷ ἰδίῳ αὐτῆς γάλακτι καθαρῷ καὶ ἀφθόρῳ*—the last a sample of numerous contracts with nurses. In connexion with the use of γάλα in 1 Pet 2², it may be mentioned that Reitzenstein (*Die hell. Mysterienreligionen*, pp. 84, 157) shows that milk plays a prominent part in the mystery-cults. He quotes Sallust *περὶ θεῶν* 4, where milk, the new birth, and crowns are all mentioned together—*ἱερτὴν ἀγομὴν διὰ ταῦτα . . . ἐπὶ τούτοις γάλακτος τροφή, ὡς ἀναγεννώντων· ἐφ' οἷς ἱλαρεῖαι καὶ στέφανοι καὶ πρὸς τοὺς θεοὺς οἶον ἐπάνοδος*. For the compounds *γαλακτοφόρος*, -*λα*, and -*τω*, see P Lond 3²² (B.C. 146 or 135) (= I. p. 46), BGU I. 297¹⁴ (A.D. 50), and P Tebt II. 399 (ii/A.D.). The word is MGr.

Γαλατία.

The proximity of *Γαλατίαν* to *Δαλματίαν* in 2 Tim 4¹⁰ in itself suggests that by the former we are to understand European Gaul (cf. *Γαλλίαν* NC); and this is confirmed by the famous *Monumentum Ancyranum* (*Kes Gestae D. Augusti*, ed.³ Mommsen, p. lxxxv, 124) *ἐξ Ἰσπανίας καὶ Γαλατίας καὶ παρὰ Δαλματῶν*: see Zahn *Intr.* ii. p. 25 f. The inscriptional and literary evidence as to the meaning of *Galatia* in other NT passages may be left to the monographs on this burning question.

γαλήνη.

The adj. is found *OGIS* 519¹¹ (iii/A.D.) *πάντων . . . ἡρεμον καὶ γαλήνῃ τὸν βίον δια[γόντων]*. In the late papyri *γαληνότης* is common as an honorific title, e.g. P Oxy VII. 1042⁷ (A.D. 578) *μετὰ τὴν δευτέραν ἑπατίαν τῆς αὐτῶν γαληνότητ(ος)*, "after the second consulship of his [their] serenity." (Ed.).

Γαλλίων.

See Deissmann's *St. Paul*, App I., where, following Ramsay (*Expt.* VII. vii. p. 467 ff.), it is shown on the evidence of a Delphic inscription, published by Bourguet *De rebus Delphicis*, 1905, p. 63 f., that Gallio entered on his pro-consulship in the summer of A.D. 51, and a fixed point is thus secured for determining the chronology of Paul's life. The name occurs P Ryl II. 155¹² (A.D. 138–61).

γαμβρός.

For this word, which does not occur in the NT, but is common in the LXX, see P Giss I. 13¹⁰ (beginning of ii/A.D.), BGU III. 895⁹ (ii/A.D.), P Fay 127¹¹ (ii/iii A.D.) τοῖς γαμβροῖς (i. γαμβροῖς) τῆς ἀδελφῆς σου, "for the sons-in-law of your sister." The fem. γαμβρά is found BGU III. 827²⁸, and P Lond 403³⁴ (A.D. 346) (= II. p. 276). On the verbs γαμβρεύομαι and ἐπιγαμβρεύομαι, see Anz, pp. 376, 378. In MGr γαμπρός = "son-in-law," "bridegroom."

γαμέω.

The verb is used in its ordinary classical sense of "take to wife" in a will of B.C. 285-4, P Eleph 2⁸, where provision is made in the event of certain of the testator's sons' marrying and being divorced—γυμάντων δὲ καὶ καταχωρισθέντων—the property will belong jointly to all his sons. Cf. for the same absolute use a question addressed by a man to the Oracle of Zeus-Helios-Sarapis, P Oxy IX. 1213⁴ (ii/A.D.) ἀξιοῖ Μένανδρος [εἰ] δίδονται μοι γαμήσαι, "M. asks, is it granted me to marry?" (Ed.). So P Flor III. 332²⁴ (ii/A.D.) ἐπεὶ δὲ νῦν Νίλος ὁ υἱὸς αὐτῆς γαμῆν μέλλει, and with object, *Audolient* 78 μήποτ' αὐτὸν γήμαι ἄλλην γυναῖκα. The use of γαμῆσθαι to denote the bride's part in a wedding has rather fallen out of use in Hellenistic, but it not infrequently survives in the legal language of marriage-contracts, e.g. P Oxy III. 496⁸ (A.D. 127) ἡ [τῆς] γαμουμένης μάμμη θαῖς κτλ., *ib.* VI. 905¹⁰ (A.D. 170) (= *Selections*, p. 86) καὶ ὁ γαμὼν ἐπιχορηγέτω τῇ γαμουμένῃ τὰ δόντα, and even P Lips I. 41¹¹ (about the end of iv/A.D.) where, with reference to the bridal gifts, the bridegroom, after the marriage has been completed, is described as οὐ τὰ ἑαυτοῦ ἐπικομιζόμενος μόνον, ἀλλὰ καὶ [τῆς] γῆς γῆ[μ]α-μέν[η]ς: see further *Proleg.* p. 159. For the passive, cf. P Oxy X. 1266¹⁶ (A.D. 98) τὴν δὲ τοῦ υἱοῦ μητέρα Θεομούσιον γεγαμησθαι μοι τῷ β [ἔτει] Δομιτιανοῦ, P Grenf II. 76¹¹ (deed of separation—A.D. 305-6) ἀλλ' ἐξείναι αὐτῇ ἀποστή[ναι] καὶ γαμηθῆναι ὡς ἂν βουληθῇ. Γαμετή, "wife," is common—P Tebt I. 104¹⁷ (B.C. 92) ὅσα προσήκει γυναῖκι γαμετῇ, PSI I. 64⁴ (? i/B.C.) συνοικ[ήσουσά] σοι ὡς γνηστ[ί]α γαμετῇ, P Oxy IV. 795⁴ (A.D. 81-96) γῆμετὴν φερνὴν προσφερομένην δακτύλιον χρυσοῦν τεταρτῶν, and *OGIS* 206⁹ Ἀκύλα . . . εὐξάμενος ῥῶσιν καὶ τέκνοις καὶ γαμετῇ. This noun and σύμβιος have considerably trenched on the ground of the less explicit γυνή.

γαμίζω.

No instances of this verb have as yet been quoted outside the NT, and it is therefore not possible to determine how far the rule of Apollonius *De Constr.* p. 280, 11 (ed. Bekker) ἐστὶ γὰρ τὸ μὲν "γαμῶ," γάμου μεταλαμβάνω· τὸ δὲ "γαμίζω," γάμου τιλ μεταδίδωμι applies. It may be noted, however, that many verbs in -ίζω are found used in the same way as verbs in -έω (e.g. ἀπολογίζω, ἀπολογέω; cf. Hatzidakis *Gr.* p. 395), and that consequently in 1 Cor 7²⁸ γαμίζω *may* = "marry" and not "give in marriage." For this rendering see further *ad l.* Lietzmann in *HZNT*, and J. Weiss in Meyer's *Kommentar*⁹.

γάμος.

P Tebt I. 104, a marriage contract of B.C. 92, is docketed on the *verso*—ὁμο(λογία) γάμου. For συγγραφὴ γάμου, see

P Oxy IV. 713¹³ (A.D. 97) πεποιήνται πρὸς ἀλλήλους τοῦ γάμου συγγραφὴν, and cf. P Amh II. 78¹⁰ (A.D. 184) τῇ συγγενίδι μου . . . πρὸς γάμον συνελθ[όν]·, "being married to my kinswoman" (Edd.) The word is very common in connexion with the wedding festivities, e.g. P Oxy I. 111³ (iii/A.D.) ἐρωτᾷ σε Ἡραὶς δειπνήσαι εἰς γάμους τέκνων αὐτῆς, *ib.* VI. 927³ (iii/A.D.) καλὶ σοι Ἔρως εἰς γάμους, P Flor III. 332²³ (ii/A.D.) τοῖς γάμοις σου, "on the occasion of your marriage." Cf. the use of the singular in Gen 29²³, 1 Macc 10²⁸, and Mt 22⁸ compared with ³, where Field (*Notes*, p. 16) finds no difference between sing. and plur. For the phrase γάμους ποιεῖν (Mt 22⁸) cf. *Michel* 1001¹¹.¹⁹ (the Will of Epicteta, in the Doric of Thera—c. B.C. 200) μηδὲ χρῆσαι τὸ μουσεῖον μηθενί, εἰ καὶ μή τις τῶν ἐξ Ἑπιτελείας γάμον ποιῇ.

On the distinction between Egyptian, Greek, and Greek-Egyptian marriages in Egypt, and on the γάμος ἄγραφος as a provisional union in contrast to the fully constituted γάμος ἔγγραφος, see Hohlwein, *L'Égypte Romaine*, p. 138 ff. Cf. also *Archiv* iii. pp. 70 f., 507; iv. pp. 264 f., 474 f.

γάρ.

For the *ascensive* force of καὶ γάρ, as in Rom 11¹, cf. P Passalacqua⁹ (iii/B.C.) (= Witkowski², p. 54) φρόντισον οὖν, ὅπως μὴ ἀδικηθῇ ὁ ἄνθρωπος· καὶ γὰρ ὁ πατήρ αὐτοῦ ἐστὶν ἑνταῦθα περὶ II., where Letronne (P Par p. 401) renders, "aie soin qu'il ne soit fait aucun tort à cet homme; car, de plus, son père est employé ici auprès de P." In P Oxy IV. 743²³ (B.C. 2) καὶ γὰρ ἐγὼ ὅλος διαπονο[ο]μαι εἰ Ἑλενος χαλκοὺς ἀπόλε[σεν], "I am quite upset at Helenos' loss of the money" (Edd.), the same phrase seems to do little more than introduce a new subject. In P Flor III. 367⁸ (iii/A.D.) καὶ γὰρ καὶ πολλάκις μου ἐπιστε[λ]αντός σοι κτλ., the locution introduces the ground of a complaint just conveyed in the mention of the addressee's ἀπάνθρωποι ἐπιστολαί. The ordinary uses of γάρ need not be illustrated, unless we give one example of the γάρ beginning an exposition of a matter just announced, where our idiom omits: thus P Rein 7² (? B.C. 141) ἡγάγκασμαι τὴν ἐφ' ἡμᾶς καταφυγὴν π[οι]ήσασθαι ἵνα τύχω βοηθείας. Τού γάρ κτλ. (the statement of grievance follows).

γαστήρ.

The phrase ἐν γαστρὶ ἔχειν (cf. MGr ἐγγαστράνομαι), found in Herodotus, and the medical writers from Hippocrates down (see Hobart, p. 92), may be quoted from P Ryl II. 68²³ (B.C. 89), where one woman complains of another who [ἐ]πληξέν με . . . ἐν γαστρ[ῇ] ἔχουσιν πεντάμηνον. It is used of a sow, P Magd 4⁶ (iii/B.C.), and P Flor II. 130³ (A.D. 257) καταπι[ανθ]είσαν ἐν ἔχουσιν καὶ [ἐ]ν γαστρ[ῇ]. Cf. *Syll* 802⁸ (iii/B.C.) πένθ' ἔτη ὡς ἐκύησε ἐν γαστ[ρ]ῇ Κλειῶ βάρος,¹⁴ ἔγκυος δὲ γενομένη ἐν γαστρὶ ἐφόρει τρία ἔτη. In Vettius Valens, p. 193²³ we have ἐν γαστρὶ κατὰ γαστρός ἔχει. For the common compound γαστροκνήμιον = "calf of the leg," see BGU III. 975¹¹ (A.D. 45) (= *Selections*, p. 42) οὐλὴ καστροκνήμῃ (i. γαστρο-).

γε.

A good example of the emphasis imparted by this particle is afforded by P Lond 42¹⁸ (B.C. 168) (= I. p. 30, *Selections*, p. 10) εἰς πᾶν τι ἐληλυθῖα διὰ τὴν τοῦ σίτου τιμὴν, καὶ

δο[κο]ύσα ν[θ]γ [γ]ε σοῦ παραγενομένου τεύξεσθαι τινας ἀναψυχῆς, "having come to the last extremity because of the high price of corn, and thinking that now at last on your return I should obtain some relief." The same document, l. 23, illustrates the μήτις of 1 Cor 6²—μή ὅτι γε τοσούτου χρόνου ἐπιγεγονότος, "not to speak of so much time having gone by" (see *Proleg.* p. 240). For the combination εἰ δὲ μή γε cf. P Oxy VIII. 1159⁶ (late iii/A.D.) εἰ δὲ μή γε, σύνταξαι αὐτῷ ὅτι ἐλεύσεται μέχρι ἱε Φαμενόθ, "otherwise, arrange with him that he shall come by the 13th Phamenoth" (Ed.), *Chrest.* I. 167²⁵ (B.C. 131) προνοήθητι ὡς μάλιστα μὲν συμπληρωθήσεται τὰ τοῦ παρελθόντος ἔτους κεφ[ά]λαια, εἰ δὲ μή γε, οὐκ ἔλασσον τῶν κῆ (ταλάντων), "if possible, . . . but if not, at any rate . . .", *Cagnat* IV. 833 (Hierapolis, after ii/A.D.) οὐδενὶ δὲ ἐτέρῳ ἐξίσται κηδεύθηναι· εἰ δὲ μή γε, ὁ ἐπιχειρήσας δώσει τῷ ἱερωτάτῳ ταμίῳ δηνάρια μύρια—the editor needlessly extrudes γε. On εἰ γε, καίτοι γε, μανοῦν γε, etc., see these combinations in their places below.

γένενα.

This Hellenized form, derived from the Heb. גֵּנִיָּה by dropping the *m*, is one of those "specific Jewish ideas" (Thumb *Hellen.* p. 118) which naturally we cannot illustrate from our sources. We may cite *Orac. Sib.* I. 103 εἰς γέναν μαλεροῦ λάβρου πυρὸς ἀκαμάτοιο: the spelling here demanded by the metre is found in Mk 9⁴⁷ D, *ib.* ⁴⁸ E *al.*

γείτων.

BGU III. 830²¹ (i/A.D.) ἐπὶ γὰρ καὶ γείτων αὐτοῦ εἰ[μ]έ, P Oxy X. 1272¹⁴ (A.D. 144) ὑπόνοιαν οὖν κατὰ [τ]ῶν γειτόνων μου, "having some suspicion against my neighbours" (Edd.). The adj. is very common in descriptions of locality, e.g. P Par 51⁸ (B.C. 114) τὸν εἰς Τάγην οἶκον . . . οὗ γείτονες· νότου οἰκία Ἀρπαήσιος, βορρᾶ ψυλοὶ τόποι κτλ., P Oxy I. 99⁷ (A.D. 55) γείτονες τῆς δλης οἰκίας, νότου] καὶ ἀπηλιώτο[υ] δημόσιαι βόμῃ, X. 1276⁶ (A.D. 249) τῆς δὲ δλης γείτονες νότου βόμῃ τυφλή, "the adjacent areas of the whole are on the south a blind street" (Edd.). Γειντία and γειντιῶν are used in a similar way—P Tebt I. 14¹⁰ (B.C. 114) γειντίας, "adjoining areas," *ib.* 105¹⁰ (B.C. 103) πλὴν τῆς γειντιώσης τῇ Θεώνιος, "except that which adjoins the land of Thoonis," P Sa'id Khan 2⁸ (B.C. 22) ἔρια καὶ γειντῖαι ἀπὸ τῶν ἀνατολῶν κτλ. This noun may = "neighbourhood," as in P Flor III. 319⁸ (A.D. 132-7) οἱ ἐν γειντῖᾳ μου ὄντες. See also *Syll* 929²⁰ (ii/B.C.) for a verb γειντιῶν. In MGr γείτονας = "neighbour."

γελῶ.

Syll 802⁷⁰ (iii/B.C.) τὸν δὲ θεὸν γελάσαντα φά[μ]εν νιν παυσῖν (τὰς νόσου), P Oxy III. 471⁶⁶ (ii/A.D.) γελῶτα πολλὸν καὶ ἀνεμνῖνον . . . γελᾶν, "laughed long and freely" (Edd.). If we desiderate proof that the ancients laughed with the same articulation as ourselves, we may refer to P Leid W 11³⁰ (ii/iii A.D.) εἰπὼν ἐκρότησε ᾗ, κ(αὶ) ἐγέλασεν ὁ θεὸς ἐπιτάκις, χα, χα, χα, χα, χα, χα, χα, χα, γελάσαντος δὲ αὐτοῦ ἐγεννήθησαν θεοὶ ἔ, οἵτινες τὰ πάντα περιέχουσιν. A Lycian epitaph may be quoted from Ormerod and Robinson's inscr. in *JHS* xxxiv. p. 1 ff.: no. 26²⁰ παῖς γέλα παροδείτα, βλέπων ὅτι καὶ σὲ θανεῖν δεῖ—it is the analogue of the

commonplace quoted in 1 Cor 15²². For the fut. act., as in Lk 6²¹ (cf. Job 29²⁴, 4 Macc 5²⁸), see *Proleg.* p. 154. MGr has γελῶ.

γέλως.

In the invitation to the celebration of Hadrian's accession the people are summoned to sacrifice γέλωςι καὶ μέθαις ταῖς ἀπὸ κρήνης τὰς ψυχὰς ἀνέντες (P Giss I. 3⁶⁷). In his note the editor suggests that γέλωςι may refer to the "Festzug (πομπή)" which was customary on such occasions, and refers to *KLio* vii. p. 285 ff. In MGr γέλοια (plur.) = "laughter." See another instance cited under γελῶ (P Oxy 471): add BGU IV. 1141¹⁴ (B.C. 14) καὶ γράψας αὐτῷ ὕβριστα με πρὸς γελῶτά μοι τοῦτο ἔγραψας.

γεμίζω.

The verb is used of loading a ship with grain in P Magd 11¹⁴ (B.C. 221) συντάξαι Εὐφράνορι . . . γεμίσαι τὸ πλοῖον ἐκ (cf. Rev 8⁵) τῶν καθ' αὐτὸν τόπων τὴν ταχίστην. In l. 11 of the same papyrus we have the pass. γεμίζεται used absolutely, and similarly on the *verso* περὶ τῷ γεμισθῆναι αὐτοῦ τῷ πλοῖον: cf. Mk 4²⁷, Lk 14²². Other examples of the verb are P Fay 117¹⁴ (A.D. 108) πάντα τὰ κτήνη γέμιζε (ζ. γέμιζε) βάκανον, "load all the animals with cabbage," *ib.* 118²² (A.D. 110), P Tebt II. 419¹⁷ (iii/A.D.) γεμισσον χόρτου, "load (the ass) with hay," P Flor II. 184¹⁵ (iii/A.D.) γεμίσεις τὰ ἐκκενωθέντα τότε σιτάρια, and 17 τοὺς τίςσαςρες σάκκους γεμίσαι, P Rein 53⁴ (iii/iv A.D.) τὰ ἀποσταλέντα καμήλια γεμισσον (see below) οἶνου. For the constr. with acc. and gen., as in this last instance and others (cf. Mk 15²⁰ etc.), see also *OGIS* 383¹⁴⁶ (i/B.C.) τραπεζας μὲν ἱερὰς προπούσης θοίνης γεμίζων. In MGr γεμίζω is construed with double accusative. The curious form γεμισσον (P Rein 53 *l.c.*) is explained by P Flor II. 184¹⁵ (iii/A.D.) γόμισσον, and other passages where this alternative γομῶ occurs: γεμισσον is a compromise. Note the negative verbal in P Sa'id Khan 1²⁴ (B.C. 88) στέρφ[ω] λα ἀγέμιστ[ω].

γέμω.

P Lond 122³¹ (magic, iv/A.D.) (= I. p. 119) πυρὸς γέμω. See also the early Christian inscription *IMae* I. 1238 ἐπὶ γέμω τὸ θεκίον τοῦτο, "since this tomb is full." For the construction with the acc., as in Rev 17³, cf. the MGr γέμω χρήματα, "I am full of possessions."

γενεά.

The collective sense of this word—involved in its historic relation to γένος—is normal throughout, and survives in MGr γενιά = "race, lineage." Thus it denotes a family, without individual reference: P Oxy I. 104²¹ (a will—A.D. 96) τῆς τούτου γενεᾶς, "his issue" (should he himself predecease)—similarly PSI III. 240⁶ (ii/A.D.) . . . ἐκάςτου αὐτῶν γενεᾶς, in a will—*ib.* IV. 713¹⁶ (A.D. 97) τῇ ἐξ ἀλλήλων γενεᾶς, "their joint issue," P Hal I. 1²¹⁷ (iii/B.C.) ἄλλον δ' ἔρκειον μηδένα ἐξίστω ὁμνῖναι μηδ' ὅρκ[ω]ν μηδὲ γενεὰν παρίστασθαι, "no one may swear by any other oath [than Zeus, Hera and Poseidon], nor offer it, nor may he bring forward his family," *i.e.* to swear by them: see note, p. 121. *Syll* 856¹⁸, 19 (ii/B.C.) ὁμοίως δὲ καὶ εἰ γε[ν]εάν ποιήσαιο, of a manumitted slave, ἐλευθέρῳ ἔστ[ω] καὶ ἀνέφαπτος ἀ γ[ε]νέᾳ. *Cagnat* IV.

915⁴ (i/A.D.) καὶ [αὐ]τοῖ καὶ γενεαὶ [α]ὐτῶν. The abstract sense appears in P Tebt II. 312⁶ (A.D. 123-4) ἱερεὺς ἀπολύσιμος ἀπὸ τῆς [...] δ' γενεᾶς, "exempted priest of the [...]4th generation."

γενεαλογία.

The plural is found along with μῦθοι (as in 1 Tim 1⁴) in Polyb. ix. 2. 1 περὶ τὰς γενεαλογίας καὶ μύθους, where the reference is to the stories of the births of the demigod founders of states. Hence Hort (*Jud. Christianity*, p. 135 ff.) understands the word in the Pastorals not of the Gnostic groupings of *aeons* in genealogical relationships, but of "all the early tales adherent, as it were, to the births of founders," etc.

γενέσια.

The distinction between τὰ γενέσια, the commemoration of the dead, and τὰ γενέθλια, the birthday feast of a living man, disappears in late Greek (cf. Lob. *Phryg.* p. 103, Rutherford *N.P.*, p. 184); and in the papyri τὰ γενέσια is always birthday feast. Thus P Fay 114²⁰ (A.D. 100) τὴν εἰκθὺν (i. εἰχθὺν) πέμψις (i. πέμψεις) τῇ κδ εἰ (i. ἡ) καὶ εἰς τὰ γενέσια Γεμέλλης, "send the fish on the 24th or 25th for Gemella's birthday feast," for which other dainties are ordered in *ib.* 119²⁰ ff. P Fay 115⁵, a year later, says that pigs are going to be sacrificed on the birthday feast (εἰς τὰ γενέσια) of Sabinus. Cf. BGU I. 1⁹ (iii/A.D.) an account of various outlays connected with the γενεσί[οις] τῶν [θεῶ]ν Σιβασιῶν, and Preisigke 1525 (A.D. 131—dedication of a statue) γενέσια Ἀδριανοῦ β' ἡ πόλις. So for the birthdays of private persons BGU I. 333⁵ (iii/iv A.D.) (= *Chrest.* I. 489) πάντως ποιήσατε, εἰν ἡ δυνατόν[ν], κ[α]τελθεῖν ὑμᾶς εἰς τὰ γενέσια τοῦ υἱοῦ ἡ[μῶ]ν Σαραπῶνος. So in accounts of expenditure, as P Oxy IV. 736⁶ (c. A.D. 1) γενεσί[οις] Τρυφᾶτος στεφά(ων) (ὀβολοὶ δύο), P Giss I. 31⁶ (ii/A.D.) γενεσί[οις] Διογενῆ(ος) δ. For γενέθλια used in the same sense we may cite P Oxy III. 494⁴ (A.D. 156) εἰς εὐσχίαν αὐτῶν ἦν ποιήσονται πλησίον τοῦ τάφου μου κατ' ἔτος τῇ γενέθλιᾳ μου, "for a feast which they shall celebrate at my tomb on my birthday every year" (Edd.), BGU I. 149¹⁶ (ii/iii A.D.) γένεθ[λι]οις Σοκνοπαίου θεοῦ μεγάλου μεγάλου, P Oxy I. 112⁴ (iii/iv A.D.) τοῖς γενέθλι[οις] τοῦ θεοῦ, *ib.* VIII. 1144⁴ (i/ii A.D.), etc. From the inscriptions note OGIS 90¹⁶ (the Rosetta Stone—B.C. 196) ἐν ἡ τὰ γενέθλια τοῦ βασιλέως ἀγεται, *ib.* 111⁵ (after B.C. 163) τὴν γενέθλιον ἡμέραν τὴν Βοήθου, and Priene 105²³ (c. B.C. 9) τὴν τοῦ θεοτάτου Καίσαρος γένεθλιον. In the last inscription, l. 40, if the restoration can be trusted, we have the remarkable statement ἤρξεν δὲ τῷ κόσμῳ τῶν δι' αὐτὸν εὐαγγελίων ἡ γενέθλιος τοῦ θεοῦ, "but the birthday of the god [the Emperor Augustus] was for the world the beginning of tidings of joy on his account": cf. Deissmann *LAE*, p. 371.

For ἡ γενέσιος (sc. ἡμέρα) see OGIS 583¹⁵ (i/A.D.) τῇ γενεσίῳ, *Cagnat* IV. 353^{6, 12} (ii/A.D.), of a monthly celebration, γενεσίῳ Σεβαστοῦ, and ἐν ἡμέρᾳ γενεσίῳ. Similarly Michel 544¹⁰ (B.C. 114) ἐποιήσατο δὲ καὶ γένεθ[λι]ας τοῖς τε παισὶν καὶ παιδευταῖς, of a hospitable Phrygian gymnasiarch. Both these adjectives are replaced by the noun in Gen 40²⁰, where the birthday of Pharaoh is ἡμέρα γενέσεως. We find in P Cairo Preis 31²² (A.D. 139-40) the compound, παιδίον πρωτογενεσίως.

γένεσις.

For γ. = "birth, nativity," as in Lk 1¹⁴, cf. Priene 105²³ (c. B.C. 9—see s.v. γενέσια) τὸ ἀπὸ τῆς ἐκείνου γένεσεως ἄρχειν τῷ βίῳ τὸν χρόνον, *Kaibel* 314²¹ οὐδ' οὕτως μοι γένεσις δεινὴ πλῆσθεῖς ἐκορέσθη—the sense appears to be "nativity" (astrological). Other examples are P Lond 98 *recto*²⁰ (a horoscope—i/ii A.D.) (= I. p. 130) οἱ [ο]δεσπότης] τῆς γενέσεως, a common phrase in nativities, and *Ostr* 1601 (a notice of birth or for a horoscope—A.D. 114) γένεσις παιδίου ἀρσενικοῦ Ἰ[σ]τ[ρι] Τραϊανοῦ Καίσαρος τοῦ κυρίου. In the pre-Christian inscriptions of the Aegean Sea the phrase κατὰ γένεσιν is frequent in contrast to καθ' υἱοθεσίαν: see e.g. *Syll* 905, and cf. Deissmann *BS* p. 239. In P. Oxy I. 120⁸, a philosophic letter of iv/A.D., the word is used in the more general sense of "existence," "life"—μετρίων γὰρ καὶ δυστυχῶν γένεσιν αἰχόντες (i. εἰχ-) οὐδὲ οὕτω αἰαντοῖς προσέχομεν (i. εἰαντοῖς προσέχομεν), "we fail to realize the inferiority and wretchedness to which we are born" (Edd.). Not very different is P Leid W ^{xiv}. 15 (ii/iii A.D.) καὶ μνηεῖσθω (i. -νέσθω) μοι τὰ τῆς γενεσίῳς μου, "quae genituram meam spectant" (Edd.).

γενετή.

For ἐκ γενετῆς in Jn 9¹, see the numerous examples, with special references to blindness, in Wetstein *ad* L., and add Philostratus *Epist.* 51 μακαρίων τῶν ἐκ γενετῆς τυφλῶν (cited by Bauer *HZNT ad* L.). Vettius Valens, p. 292²⁶ ἐπὶ τῶν ἐκ γενετῆς διαστολῶν.

γένημα.

The spelling γένημα, "fruits of the earth," shown in the best MSS in Mt 26²⁹, Mk 14²⁵, etc., is now abundantly attested from the papyri, e.g. P Oxy I. 887 (A.D. 179) πυροῦ γενήματος, *ib.* IV. 729²⁶ (A.D. 137) οἰνικοῦ γενήματος, *ib.* VIII. 1141⁶ (iii/A.D.), X. 1262¹⁶ (A.D. 197) *al.*, and the numerous examples in Deissmann *BS* pp. 110, 184, Mayser *Gr.* p. 214. Add from the inscriptions *CIG* 4757²² (Egypt, A.D. 68), 4474²⁹ (Syria, iii/A.D.), and *OGIS* 262⁹ (Syria, iii/A.D.) σὺν τοῖς τοῦ ἐνεστώτος ἔτους γενήμασιν.

On the phrase on ostraca of the imperial period γενήματος τοῦ δαίνος ἔτους, referring to the duty payable on the harvest of the preceding year, see Wilcken *Ostr.* i. p. 214: hence the word γενηματογραφεῖν, "confiscate by the government," see *Archiv* i. p. 148. Note also P Ryl II. 154²² (A.D. 66) γενήματα καὶ ἐπιγενήματα, "produce and surplus produce" (Edd.).

The history of this word, unknown to LS, and unsuspected except as a blunder of NT uncials, is peculiarly instructive. Against HR, who regard the totally distinct words γέννημα and γίνημα as mere variants of spelling, Thackeray (*Gr.* i. p. 118) shows that γένν. (from γεννάω) is in LXX animal, and γέν. vegetable, as in NT. The hundreds of instances quotable from Egypt must not close our eyes to the apparent absence of attestation elsewhere, except in Syria, which accounts for its appearance in NT. We may however reasonably conjecture that in Polybius when γεννήματα = "vegetable produce" we should drop the second ν. This is confirmed by the strictures of Phrynichus (Lobeck, p. 286): γεννήματα· παλλαχοῦ ἀκούω τὴν λέξιν τυθεμένην ἐπὶ τῶν καρπῶν. ἐγὼ δὲ οὐκ οἶδα ἀρχαίαν καὶ

δόκιμον οὖσαν. He would have them say καρποὺς ξηρούς καὶ ὑγροὺς. Polybius then either used γένημα, or adopted a new meaning for γέννημα which was reacted upon by the other word. In PSI III. 196^{2,3}, 197^{2,3} (both vi/vii A.D.) we find *vv*.

γεννάω.

P Fay 28^o (A.D. 150-1) (= *Selections*, p. 82) ἀπογραφόμεθα τὸν γεννηθέντα ἡμεῖν . . . υἱόν: the same formula in BGU I. 111¹² (ii/A.D.). P Gen I. 19¹⁴ (A.D. 148) μηδέ[π]ω μου γεννηθ(είσης), *ib.* 33¹¹ (A.D. 156) γεννηθέντα [τ]ῷ ἱε(ῖ) 'Αντ[ωνίου] Καίσαρος, *Syll* 406^o (A.D. 147) συνησθέντες μοι γεννηθέντος υἱοῦ (of civic congratulations sent to Antoninus), *C. and B.* ii. 590 (p. 656) Δούκιος γυν[αι]κί ἰδίᾳ σεμνοτάτῃ, γεννηθείσῃ ἔτους ρξα (= A.D. 77), BGU I. 132^{11,5} (ii/A.D.) 'Ἡρων ἄλλος υἱὸς μη(τρὸς) τῆς α(ὐτῆς) γεννηθ(είσ). The confusion of forms from γίνομαι and forms from γεννάω, which gave a start to the mixing of γένημα and γέννημα, produces in BGU I. 28¹⁶ (A.D. 183) and 110¹⁴ (A.D. 138-9) the form γεννηθέντα: see Deissmann *BS* p. 184. With Mk 14²¹ cf. *OGIS* 458¹⁰ διὸ ἂν τις δικαίως ὑπολάβοι τοῦτο ἀπὸ ἀρχῆς τοῦ βίου καὶ τῆς ζωῆς γεγονέναι, ὃ ἔστιν πέρας καὶ ὁρος τοῦ μεταμείλεισθαι, ὅτι γεγέννηται. In MGr γεννῶ = "beget," "give birth to," and of birds "lay" (eggs). The derivative ἐπιγεννήσεις, P Gen I. 33¹⁵ (A.D. 156) *al.*, means a "birth subsequent to" (a census, etc.). For the noun γέννα, whence this verb is derived, cf. P Leid Wix. 47 (ii/iii A.D.) δ καλοῦσι "Ἰβρου γένναν, x. 8 ἔστιν γὰρ γέννα κόσμου.

γέννημα.

See *s.v.* γένημα. So far as we have noticed, the word with *vv* does not occur at all in the papyri.

γέννησις

(in Mt 1¹⁸ I.W., Lk 1¹⁴ one or two good MSS, incl. 33) may be quoted from P Leid W^{xiii.2} (ii/iii A.D.), where a magic book περιέχει γέννησιν πνεύματος, πυρὸς καὶ σκότος (*sc.* -ους), and *Syll* 737¹³⁰ (ii/A.D.) σπονδὴν ἀξίαν τῆς τάξεως, γάμων, γεννήσεως, Χοῶν, ἐφηβείας κτλ.: Dittenberger observes that boys were brought to the Χόες festival before their coming of age, so that the order of these last three items is one of time.

γένος

is common in the papyri with reference to a species or class of things. Thus P Fay 21¹⁰ (A.D. 134) εἴτ' ἐν γένεσιν εἴτ' ἐν ἀργυρίῳ, "whether in kind or in money," with reference to payments, *ib.* 90¹¹ (A.D. 234) χ[ρῆ]σιν ἐγ γένι λαχανοσπέρμου ἀρτάβας τρ[ί]ς, "a loan in kind of three artabas of vegetable seed," P Oxy VIII. 1134¹³ (A.D. 421) περὶ ἄλλου τινὸς εἶδους ἢ γένους, "of any other sort or kind." In P Grenf II. 44¹¹ (A.D. 101) the word occurs in connexion with the transport of "goods," and in P Oxy IV. 727²⁰ (A.D. 154) an agent is authorized γένη διαπωλῆσοντα ἂ ἐὰν δῖον ᾖ τῇ αὐτοῦ πίστει, "to sell off produce as may be needful on his own authority": cf. *ib.* I. 54¹⁶ (A.D. 201) εἰς τιμὴν γενῶν, "for the price of materials" for the repair of public buildings, and *ib.* 101¹⁶ (A.D. 142) where γένσι = "crops." Similarly P Amh II. 91¹⁸ (A.D. 159) οἷς ἐὼν

αἰρῶμαι γένσι πλὴν κνήκου, "with any crops I choose except cneus" (Edd.). In P Oxy IX. 1202¹⁰ (A.D. 217) κατ' ἀκολουθείαν τῶν ἐτῶν καὶ τοῦ γένους, the word is used = "parentage": cf. BGU I. 140²⁶ (B.C. 119) τοῖς πρὸς [γ]ένους συγγενέσι, "to the legitimate parents." With γένος = "offspring," as in Ac 17²⁸, cf. *JG* XIV. 641 (Thurii) καὶ γὰρ ἐγὼν ὑμῶν γένος δλβιον εὐχομαι εἶμεν . . . "Ὀλβιε καὶ μακαριστέ, θεὸς δ' ἔσῃ ἀντὶ βροτοῖο, and 638 γῆς παῖς εἰμι καὶ οὐρανοῦ ἀσπερόεντος, αὐτὰρ ἐμοὶ γένος οὐράνιον (both cited by Norden *Agnostos Theos*, p. 194). Ac 4⁶ has a close parallel in P Tebt II. 291³⁶ (A.D. 162) ἀπὸ τῶν εἰσῶντων γένους [δ]ντα ἱερατικοῦ. In *OGIS* 470⁵ (time of Augustus) a certain Theophron describes himself as priest διὰ γένου τῆς 'Αναΐτιδος 'Αρτέμιδος, "hereditary" priest. In *ib.* 513¹⁰ (iii/A.D.) γένους τῶν 'Επι(λ)αίδων, and 635⁴ (Palmyra, A.D. 178-9) οἱ ἐγ γένους Ζαββιβωλεῖων, it answers to *gens*, a tribe or clan. For the common τῷ γένει in descriptions, cf. *Syll* 852² (ii/B.C.) σῶμα ἀνδρείον ὡς ὄνομα Κύπριος τὸ γένος Κύπριον. In Vettius Valens, p. 86²⁶, εἰς γένος εἰσελθὼν is used of a manumitted slave: cf. p. 106¹¹.

Γερασσηνός.

Cagnat IV. 374¹¹ (A.D. 102-5) 'Αντιοχέων τῶν [ἐπὶ τ]ῇ Χρυσορρά, τῶν πρότερον Γερασσηνῶν. Whether this Gerasa, which was in Arabia, could put in a claim to be connected distantly with the Gospel story, we do not discuss here.

γερουσία.

Bishop Hicks has shown (*CR* i. p. 43 f.) the important place occupied by the γερουσία in Ephesus and other Greek cities in Roman imperial times, and consequently how the term, and not βουλή, came to be applied to the Sanhedrin in Ac 5²¹. In *Syll* 740² (A.D. 212) ἤδοξεν τῇ ἱερᾷ γερουσίᾳ τοῦ Σωτήρος [Ἀ]σκληπιοῦ κτλ, the editor remarks on the singular use of the word for a private sacred college: on *ib.* 882 (Cos—imperial time) τοῦ μνημεῖου τούτου ἡ γερουσία κηδεταί, he suggests the same connotation, and on *ib.* 737¹³² (ii/A.D.) he argues an application to the ἱερὰ γερουσία of Eleusis (see his *reff.*). These will suffice to show that a γερουσία concerned, like the Sanhedrin, with *res sacrae* was nothing unusual. The use of the word for lay senates of various kinds is of course abundant, and does not concern us: see *inter alia* Ramsay *C. and B.* ii. p. 438 ff., and Ferguson *Legal Terms common to the Macedonian Inscr. and the NT* (Chicago, 1913), p. 30 ff. The two terms of Ac 5²¹ appear together in *Cagnat* IV. 836⁷ (Hierapolis, ? ii/A.D. or after) ἀποδώσει τῷ [σ]εμνοτάτῳ συνεδρίῳ γερουσίας δηνάρια χειρία (for violating a tomb).

γέρων.

OGIS 479¹¹ (ii/A.D. *init.*) ἱερεὺς τῆς τῶν γερόντων 'Ομονοίας. BGU IV. 1141³⁶ (B.C. 14) εἶπεν ὁ γέρων μ[ὴ] εἰδέναι αὐτὸν τὸ καθόλου περὶ τούτων μηδέν. P Ryl II. 77²⁴ (A.D. 192) μιμοῦ τὸν πα[τ]τέρα τὸν φιλότιμον τὸν [γ]έροντα φῶτα, "imitate your father the lover of office, the brave old man": note that γέρων here plays the part of adj. to the poetical word φῶς—see the editors' note. CP Herm 100⁷ (fragment). The word is not very often met with, but its continued existence in the vernacular is attested by the MGr γέροντας (also γέρος), as well as derivatives like γερνῶ (aor. ἐγέρασα) which show mixture with the kindred γήρας.

γεύομαι.

For γ. with genitive, cf. the standing formula in the *libelli* of the Decian persecution (A.D. 250) τῶν ἱερῶν ἐγευσάμην, e. g. P Oxy IV. 658¹² (= *Selections*, p. 116). With the acc., as in Jn 2⁹ and in the LXX fairly often, it may be cited from *Preisigke* 1106 (Ptolemaic), where sundry officials καὶ οἱ συμπόσιον γεύομενοι join in a complimentary monument to their entertainer. See Abbott, *Joh. Gr.* p. 76 f.; and on the change of construction in Heb 6⁴, see Milligan *Documents*, p. 68. The verb is used absolutely (as in Ac 10⁴⁰) in *Preisigke* 1944 (inscr. on a cup—Roman age) ἐκ τούτου ἐγευσάμην. The verbal occurs, negated, in P Giss I. 19¹² (ii/A.D.). ἔ[γ]ευστος ἐκοιμήμην, "I was going to bed without bite or sup." The noun from a compound may be observed in a small undated fragment, CPHerm 27 προσγεύσεως τ[. . .] ἀροκόπῃ appears just below. MGr has γεύομαι still, = "taste," "eat."

γεωργέω.

Agriculture being the principal industry in Egypt, this word and its cognates are very common in the papyri with reference to the cultivation both of private allotments and of the crown lands, for which rent was paid in kind. A good example of the former class is afforded by the letter in which a father remonstrates with a dilatory son for his neglect of their lot of land—τὸ κτῆμα ἀγεώρητόν ἐστιν· οὐδεὶς τῶν γεωργῶν ἠθέλησεν γεωργεῖν αὐτό, "the whole land is untilled: no tenant was willing to work it" (BGU II. 530²⁰ ff. (i/A.D.). (= *Selections*, p. 61). For the latter we may cite P Lond 256 *recto* 21¹ (A.D. 11–5) (= II. p. 96), an order to deliver seed-corn δημοσίοις γεωργοῖς εἰς τὴν γεωργοῦσι βασιλικήν[ν] καὶ ἱερὰν καὶ ἐτέ[ρ]αν γῆν, and the interesting P Oxy VI. 899⁸ (A.D. 200) in which a woman claims on the ground of her sex to be released from the cultivation of various plots of Crown land, which, she states, as long as she had power she cultivated—ἐς ὅσον μὲν οὖν δύναμις μοι ὑπῆρχεν ταύτας ἐγεώργουν. If an instance of the passive is wanted (for Heb 6⁷), we may cite P Giss I. 4¹⁰ (A.D. 118)—Hadrian has appointed (στήσαντος) τῇ[ν] βασιλικήν γῆν καὶ δημοσίαν καὶ οὐσιακὴν γῆν κα[τ'] ἀξίαν ἐκάστης καὶ οὐκ ἐκ τοῦ παλαιοῦ π[ρο]στάγματος γεωργεῖσθαι, *Syll* 929⁸⁰ (B.C. 139?) κατὰ χώρας γεωργημένης τε καὶ γεωργηθισομένης, etc.

γεώργιον.

For γ. = "cultivated fields," see P Tebt I. 72³⁷⁰ (a land survey—B.C. 114–3) καὶ παραγενομένου αὐτοῦ εἰς τὴν κώμην καὶ ἐπελθόντος ἐπὶ τὰ γεώργια εὔρεθῆναι τὸν σπόρον κακοφυῆ ὄντα καὶ τὰ γενήματα ἀθήριστα. In P Par 63⁴⁶ ff. (B.C. 165) τὴν ἐκτ[ε]νεστάτην [ποι]ήσασθαι πρόνοιαν ὅπως ἐκάστοις κατὰ δύναμιν μέρ[ε]σθῃ τὰ γεώργια, Mahaffy (P Petr III. p. 23) translates, "you should take the most earnest precautions that the field labour be divided to each in accordance with his capacity": cf. P Lond 314¹² ff. (A.D. 149) (= II. p. 189) where in a proposal for a sub-lease the lessee undertakes all that is necessary for the proper cultivation of the land—ἐπιτελέσω τὰ γεωργικὰ ἔργα π[άν]τα ὅσα καθήκει, *ib.* 354²¹ (c. B.C. 10) (= II. p. 165) διὰ δὲ τούτου τῶν γεωργίων ἀφανίζομένων [. . .]. It should be noted that this last document is written in a very graceful literary hand, so that the word here figures in educated language. This

PART II.

is interesting from the fact that γεώργιον cannot be traced with certainty in literature before Strabo: Dittenberger hesitates as to the supplement in *Syll* 160⁹ (B.C. 323) τὴν ἀπέλει[α]ν . . . τῶν γεωργ[ίων], because "reliqua huius vocis testimonia multo inferioris aetatis sunt." LS quote Theagenes (or Theogenes), who in a book on Aegina (Müller *Fragm. Hist. Graec.*, frag. 17) says the Aeginetans dumped εἰς τὰ γεώργια earth dug out of caves. Unfortunately the identity and date of this writer is very uncertain, so that he is not evidence. The abstract γεωργία is also common, e. g. P Oxy VIII. 1124¹⁶ (A.D. 26) τοῦ δ' ἐγκαταλείπειν τῇ[ν] γεωργία[ν] . . . ἐπίτιμον, "the penalty for abandoning the cultivation" (Ed.), P Fay 123¹⁷ (c. A.D. 100) ἤχθην ἰς γεωργίαν, "I have been pressed in as a cultivator" (Edd.), P Lond 1231⁴ (A.D. 144) (= III. p. 108) παραιτούμενοι τὴν εἰς τὸ μ[ε]λλον γεωργεῖαν ὧν γεωργοῦ[με]ν σὺν Ἀπολλωνίῳ . . . ἀρσ[υ]ρῶν δέκα [ἐν]νέα καὶ . . . s, P Flor III. 370³ (A.D. 132) ὁμολογῶ ἔσασθαι σοὶ κοινωνὸς κατὰ τὸ ἡμῖν μέρος γεωργίας τοῦ ἐνεστῶτος ἐπτακαϊδικάτου (ἔτους).

γεωργός.

See s. z. γεωργέω for one or two citations of a ubiquitous word, enough to indicate some of the Egyptian farmer's public burdens. We might add reference to a docket of papers in P Eleph, dated B.C. 223–2, relating to the insolvency of tenants who had found their task too heavy: in 15² οἱ δ' ὑπογεγραμμένοι γεωργοὶ ἐπέδωκαν ἡμῖν (officials who make their report to a bank) ὑπόστασιν, an "undertaking" to take over these liabilities. That γεωργός was common outside Egypt may be illustrated by its appearance in *Syll* 510 (Ephesus, ii/B.C.) *quinguiens*, 531⁴⁰ (Amorgos, iii/B.C.), 632⁴ (Athens, i/B.C.), 647²⁰ (Eleusis, c. B.C. 320), *OGIS* 519⁷ (Asia, c. A.D. 245). In MGr γεωργός = "peasant."

γῆ.

The rare plural forms of this word which are found in the LXX may be illustrated from the Ptolemaic papyri of ii/B.C., e. g. BGU III. 993^{iii.10} (B.C. 128–7) γῶν τε καὶ οἰκῶν, P Tor I. 1^{ii.10} (B.C. 116) ἐνεκεν τοῦ καὶ τῶν γῶν μὴ μετ-σχηκέναι αὐτήν, P Tebt I. 63ⁱ (B.C. 140–39) γᾶς τε καὶ ἔτερα: see Thackeray *Gr.* i. p. 143. In MGr, beside ἡ γῆ, we have the indeclinable ἡ γῆς, τῆς γῆς, etc.: see Thumb *Handbook*, p. 57. The familiar Biblical ἐπὶ γῆς appears in P Ryl II. 87⁸ (early iii/A.D.) ὁ αὐτὸς ὀριοδείκτης ἐπέδειξα ἐπὶ γῆς (restored from l.²), "I the said surveyor have verified it on the spot": the editors suggest that ἐπὶ γῆς should be read in P Thead 54⁹ and 55⁶. It may be observed that γῆ in papyri is regularly "land" in small or moderate quantities, a sense never found in NT, where γῆ is always antithetic to sky or sea, or denotes a district or country. The LXX and papyri, in their use which makes a plural possible, can go back to Ionic of v/B.C.: cf. *Syll* 11³ γῆας καὶ οἰκίας, *ib.* 154⁴⁰ (a century later) δημόσιοι γῆαι. Of course the antithesis of Οὐρανός and Γαῖα is older still, as is that illustrated by the formula κατὰ γῆν καὶ κατὰ θάλασσαν.

γῆρας.

P Magd 18⁶ (B.C. 221) ἔχω [εἰς τὸ] γῆρας τὰ ἀνάγκαια. P Lond 43⁹ (ii/B.C.) (= I. p. 48) ἔξαις ἐφόδιον εἰς τὸ γῆρας,

a mother's optimistic assurance to her son who has just left school for a small post as teacher. P Flor III. 312⁵ (A.D. 92) ἀπολυθῆναι τῶν λειτουργιῶν χχ (? such and such) διὰ γῆρας καὶ ἀσθένειαν. Ib. 382³⁶ (A.D. 222-3) πρὸ τοῦ γῆρας, "ἡ διὰ τῆς σῆς φιλα[ν]θρωπίας ἀνάγκησιν τῷ γῆρα δεομένη. (The old gen. may be also quoted from a rescript of Nero, OGIS 475¹⁸ ἐπιμελεῖσθαι τοῦ σοῦ γῆρας: so Gen 44²⁰). From iv/A.D. we have P Thead 19¹³ ἡδὲ εἰς γῆρας ἄκρον ἐληλυθῆα, and P Oxy VI. 889¹⁸, where a petitioner begs to be let off some municipal burden in view of γῆρας καὶ τὴν τοῦ σώματος ἀσθένειαν. The compound γηροβοσκία occurs ib.¹⁹, and in IX. 1210⁵ (ii/ii A.D.) ἐπιλελεγμένων ὑπὸ τῶν γονέων εἰς γηροβοσκίαν ἀφ' ὧν ἔχουσι υἱῶν, "men chosen by the parents from their sons to support them in old age" (Ed.). For the compound εὐγηρία see OGIS 168⁸⁵ (B.C. 181-16): the word is defined by Aristotle *Rhet.* I. 5. MGr has a derivative noun, γεράματα (plur.), with same meaning as γῆρας.

γῆράσκω.

P Oxy VI. 904² (v/A.D.) ἡ τῆς ὑμετέρας δικαιοκρι[σ]ας καθαρότης πάντως κάμει ἐλεήσει τὸν γεγηρακότα, "the purity of your righteous judgement will surely pity me, an old man" (Edd.). MGr γερῶ with aor. ἐγέρασα, the η unchanged in pronunciation, attests the verb's continuance.

γίνομαι.

The original meaning "to come into being," "be born," as in Jn 8⁵⁸, Gal 4⁴ *al.* may be illustrated by P Flor III. 382³⁸ (A.D. 222-3) ὁ ἐξ ἐμ[οῦ] γενόμενος υἱὸς [M]έλας ὀνόματι,⁶¹ τοῦ μὴ ὄντος [μ]ηδὲ γενομένου[ν] μοι υἱοῦ. Syll 802⁶ (iii/B.C.) κόρον ἔτεκε, δς εὐ[θ]ὺς γενόμενος αὐτὸς ἀπὸ τῆς κρένας ἑλούτο—this precocious cleanliness is nothing very astonishing among the egregious wonders of the Asclepieum. So P Cattaoui¹⁶ (ii/A.D.) (= *Chrest.* II. p. 422) ὁ προγενέστερος ποῦ σοι σ[τ]ρα[τ]ε[υ]ομ[ε]ν[ε]ν ἔγενετο; This document contains a good instance of the use so common in NT, esp. in Ac, as v.²⁰ εἰς γέννηται με ἀποδημεῖν: cf. Mt 18¹³, etc. Cf. P Amh II. 135¹⁰ (early ii/A.D.) εἰς γέννηται ἡμᾶς ἡ ὑπογῶως ἀναπλεῖν, "if it should happen that we do not sail up suddenly" (Edd.), BGU III. 970¹⁵ (A.D. 174) εἰς γέννηται μὴ ἐτόνησαι αὐτόν: all these are mentioned in *Proleg.* p. 17. Add P Par 49³⁹ (B.C. 164-58) (= Witkowski², p. 71) γίνεται γὰρ ἐντραπήναι. Cf. MGr γίνεται νὰ c. subj. = "it is possible that . . ." For γ. with dat. as in Rom 7³, cf. P Petr II. 40 (δ)⁷ (B.C. 277) δς ἐπακολουθήσει τῇ ἐγχύσει τοῦ γινομένου σοι γλεύκου, "who will see to the pouring out of the must which comes to you" (Edd.), P Lond 21²⁹ (B.C. 162) (= I. p. 13) σοὶ δὲ γίνοντο εὐημερεῖν, Ostr 1530 (B.C. 120) ἀπέχω παρὰ σοῦ τὸ γινόμενόν μοι, "money due to me." With Ac 22¹⁷, 2 Cor 3⁷, we may compare P Petr II. 20^{11, 12} (B.C. 252) συνίβη ἐν ἐπισχέσει[ι] γενέσθαι, and P Tebt II. 423¹⁴ (early iii/A.D.) ὡς εἰς ἀγωνίαν με γενέσθαι ἐν τῷ παρόντι, "so I am at present very anxious" (Edd.). P Oxy II. 283¹¹ (A.D. 45) καὶ γενόμενος ἐν τῇ Μέμφει τῇ τῇ 'Ιουλίᾳ (Σ)εβαστῇ τοῦ ἐπιστάτου μηνὸς Καισαρείου, "I reached Memphis on the day Julia Augusta, the 15th of the present month Caesareus" (Edd.); cf. ib. IV. 709⁷ (c. A.D. 50) ἐν Μένφει γενόμενος, where the phrase must be translated in the same way (see *Archiv* iv. p. 376). Cf. P Lond 962¹ (A.D. 254 or 261)

(= III. p. 210) γενοῦ πρὸς Ἀταῖν τὸν ποιμένα καὶ δέξαι παρ' αὐτοῦ δραχμὰς διακοσίας, P Flor II. 180⁴⁵ (A.D. 253) εἰς γέννηται πρὸς σε Διόσκορος, *al.* Γίνομαι sometimes supplies an aorist for εἰμί: ἐγενόμην is normally ingressive (= *became*), but has to serve on occasion for summary ("constative") aorist as well—cf. *Proleg.* p. 109. Thus P Flor III. 382⁶¹ (cited *ad init.*) might be translated "the son whom I neither have nor ever had," as well as "nor was ever born to me." Lk 13³ is an instance of this summary use. It appears in a very common technical usage, by which γενόμενος, with the title of an official, etc., denotes "ex-": where the title forms a verb, the aor. (less often the perf.) partic. of this is used instead. Thus "ex-gymnasiarch" is γυμνασιάρχης. For the periphrasis cf. P Oxy I. 38¹¹ (A.D. 49-50) (= *Selections*, p. 53) καθὰ π[ρ]α[ρ]ήλθον ἐπὶ τοῦ γενομένου τοῦ νομοῦ στρατηγῶ Πασίνων, "I accordingly brought an action before Pasion, who was ex-strategus of the nome." The idiom has wider applications, as in P Flor I. 99⁴ (ii/A.D.) (= *Selections*, p. 71) τῆς . . . γενομένης γυναῖκος, "his former wife." In *Cambridge Biblical Essays* (ed. Swete, 1909), p. 491, this was applied to the important statement of Papias about Mark, who, "having become the interpreter of Peter, wrote," etc. (Lightfoot): we see now that we should read, "having been"—his connexion with Peter was past. See Milligan *Documents*, p. 270. Not quite the same are BGU II. 362^{11, 20} (A.D. 215) (= *Chrest.* I. p. 126) τοῦ πρὸ ἐμοῦ γε[νομένου] ἐπιμελητ[ῆ]οῦ, "who was epimeletes before me," and P Oxy VIII. 1119⁶ (A.D. 254) ὁ τότε γενόμενος ἀμφοδογραμματεύς, "the then amphodogrammateus" (Ed.). In P Tebt II. 315²¹ (ii/A.D.) ἐγένετο γὰρ μου φίλος is rendered "as he has become my friend" (Edd.)—aor. of immediate past: in another context it could mean "he was (once) my friend." For γ. used practically as a passive to ποιῶ, as in Ac 19²⁸, cf. P Ryl II. 231³ (A.D. 40) τ[οῦ] δρτους καλῶς ποιήσεις εἰπῶ(ν) γενέσθαι, "kindly order the loaves to be made" (Edd.). There is an extremely common use of γίνεταί (generally abbreviated) to denote the total of a column of figures, which "come to" so much: see e.g. the table of abbreviations P Lond III. p. 345, near the end, with reff. Among other special usages there is the Pauline μὴ γένοιτο, common in Epictetus (cf. D. S. Sharp *Epictetus and the NT*, pp. 6, 112), e.g. i. i. 13, τί οὖν; μὴ τι μικρά σοι φαίνεται ταῦτα; μὴ γένοιτο. Γέγονεν standing by itself as an answer to a question ("what can you say as to, . . .?") in P Strass I. 22^{1, 17} (iii/A.D.) looks at first rather like that which occurs in Rev 16¹⁷, 21⁶, but the reference is superficial. On the use of γέγονα aoristically, see *Proleg.* p. 145 f. Add there a typical instance from Diogenes Laert. *Proem.* § 5 παράγουσι καὶ Ὀρφέα τὸν Θράκα, λέγοντες φιλόσοφον γεγονέναι, καὶ εἶναι ἀρχαιότατον, "that he was a philosopher, and belongs to the earliest times"; also *Preisigke* 1854, "Ἀσελλος ἄδε γέγονα. This last is one of the 162 sightseers' scribbles on the walls of the tombs of the kings at Thebes: 34 of them add to their name the verb ἱστορήσα, ἀφικόμεν, ἰθαύμασα, or other aoristic expression of their feelings, and 9 more use ἦκω. When this one comes to "write him down" Asellus, his unique ἄδε γέγονα may be either compared with ἦκω (perfect) ἄδε, as in no. 1868, or made virtually aoristic like the majority. There is little difference. In *Proleg.* p. 239 a further

instance of aoristic γέγονε is cited from *C. and B.* ii. p. 477, no. 343.

The loss of γ from the original form, here and in γινώσκω, is found in the Ionic from v/B.C., and in Attic inscr. from c. 300: see Brugmann-Thumb *Gr.* p. 126. It is the only Κοινή form—γίνομαι is MGr—but there are a few instances of γιν. in papyri due to the effort to write “correctly”: see Mayser *Gr.* p. 164 f. As late as P Thead 13^L 10 (A.D. 322—a *procs verbal* from a law case) we find γιγνομένην. An aorist ἐγενέμην is sometimes found, as in *Ostr* 1616⁶ (B.C. 149–8 or 138–7), and it is possible that this (classical) form may be responsible for the rather marked fondness for the spelling γέινωμαι in pres.: normally we may ignore altogether the difference of ει and ι. For γέγοναν (Rom 16⁷ NAB), cf. BGU II. 597¹⁰ (A.D. 75), *al.* See *Proleg.* p. 52, where however the illiteracy of this form is too confidently expressed. The aor. ἐγενήθη, to which the Atticists objected, was common in early Κοινή, but fell back after ii/B.C.—see Mayser *Gr.* p. 379.

γινώσκω.

For γ. followed by ετι, see P Par 47¹⁴ (c. B.C. 153) (= *Selections*, p. 22) γίνωσ (ι. γίνωσκε) ετι πιδάσεται ο δραπε[της] μη άφείναι ήμās ή[π]ι τ[ων] τόπων ίναι, “know that the runaway will try not to allow us to remain on the spot,” *ib.* 49²² (B.C. 164–58) γίνωσκε σαφώς ετι, εάν αναβώ κάγω προσκνήσαι, προς σε ου μ[η] έπείθω. In *ib.* 32⁵ (B.C. 162) γινώσκετε . . . μη ίσχυολα[κέν]αι με, we have the acc. and inf.: so *ib.* 44⁴ (B.C. 153) γίνωσκε με πεπορευθαι εις κτλ. For the common epistolary phrase γινώσκειν σε θάλω ετι, see P Oxy IV. 743²⁷ (B.C. 2) ώστ’ αν τουτό σε θάλω γινώσκειν, ετι εγώ αútωι διαστολάς δεδώκειν, BGU III. 846⁵ (ii/A.D.) γινώσκειν σε θάλω, ετι ουχ [ή]λπιζον, ετι αναβένις εις την μητρόπολιν, “I wish you to know that I had no hope that you would come up to the metropolis,” *ib.* I. 27⁴ (ii/A.D.) γινώσκειν σε θάλω ετι εις γην έλθλθα τη ε του Έπεφ μηνός, “I wish you to know that I arrived at land on the 6th of the month Epeiph,” P Grenf II. 73⁵ (late iii/A.D.), P Lond 417⁵ (c. A.D. 346) (= II. p. 299), P Giss I. 11⁴ (A.D. 118), P Lond 973⁶⁷ (iii/A.D.) (= III. p. 213), *al.* It will be noticed that the phrase does not come into regular use till early ii/A.D., which accounts for the NT showing a phrase (οε θάλω ύμās άγνοειν in Paul) with the same meaning but with form not yet crystallized.

On the progressive displacement of the old participial object clause after γινώσκειν and other verbs of “knowing,” see *Proleg.* p. 229. To the instances of γινώσκειν with partic. add P Oxy VIII. 1118⁷ (i/ii A.D.) ε[π]ως . . . γινώσκειν έμβαδύσον[τά] με εις τα έπ[ο]τεθειμένα και καθέξον[τα] κτλ. (other future participles), “that they may know that I shall enter on the mortgaged property,” etc. (Ed.).

Grimm’s “Hebraistic euphemism” in Mt 1²⁵ is rather surprising when chronicled in the same breath with “Grk writ. fr. the Alexandrian age down”: coincidence of idiom between two entirely different languages is common enough. This use is found earliest in Menander: see this and other references in B. D. Durham, *Vocabulary of Menander* (Princeton, 1913), p. 51.

Some miscellaneous uses may be noted. P Tebt II. 279 (B.C. 231), a contract for the engagement of a nurse,

ends εγγωκεν Σποννήσις Ώρου Φανήσι Νεχθύριος. The editors translate “made (?) between Sponnesis, daughter of Horus, and Phanesis, son of Nechthuris,” but regard εγγωκεν as “very difficult.” In the same collection, 289⁵ (A.D. 23), we find a strategus, in demanding from a subordinate a supplementary report of tax-payments, writing ουτως γάρ γνώσομαι πότερον έπ[ι] τόπων σε έάσω πράττοντά τι, “for I shall thus know whether I shall leave you in employment where you are” (Edd.). In the passive we may quote P Oxy X. 1252 *verso*²³ (A.D. 288–95) γνωσθέντα όφείλειν λοιπόν μήνα της εόθη[ν]ιαρχείας, “from whom, it was ascertained, a month more of his superintendence of provision was due” (Edd.), P Giss I. 48⁹ (A.D. 202–3) έγνωσθη τα κατά χρόνους δοθέντα επιθέματα . . . παραγράφη: we may suppose the writer was meaning to finish with a participle, and so did not insert ετι after έγνωσθη. The perfect passive appears in the (classical) sense “determined” in *Syll* 929³⁴ (B.C. 139?) έγνωσμένων των καθόλου πραγμάτων υπό Ρωμαίων.

For the forms of the verb, see *Proleg.* pp. 55, 193. The older Attic γινώσκω occurs fairly often in the new uncial W, and in Atticising documents among papyri and inscr., as does γίγνομαι. For the aor. subj. γνοι, cf. P Oxy VI. 932⁸ (late ii/A.D.) ίνα έπιγνοις, *ib.* VII. 1062^{13f}. (ii/A.D.) ίνα αúτην άναγνοις νήφων και σαυτου καταγνοις, P Giss I. 79^{III.8} (c. A.D. 117) ίν’ έπιγνοι σε σπουδάσαι, and from new literature, P Oxy III. 413¹⁶⁰ (ii/A.D.—a mime) νυν του γέροντος) έγκρατης θάλω γενέσθαι) πριν τι τουτέ(ων) έπιγνοι.

γλεύκος.

For this NT άπ. έρ. (Ac 2¹³) cf. P Grenf II. 24¹² (B.C. 105) οίνου γλεύκου, and from an earlier date P Petr II. 40(6)⁸ (B.C. 277) δε επακολουθήσει τη έγχύσει του γινόμενου σοι γλεύκου, “who will see to the pouring out of the must which comes to you” (Ed.). Preuschen (*HZN T ad L.*), cites in illustration of the NT passage Lucian *Philops.* 39 ήκω, νη τον Δία, ώσπερ οι του γλεύκου πίνοντες, έμπεδυσήμενος την γαστέρα, έμέτου δέόμενος. A late papyrus, Preisigke 4505²² (A.D. 606), has the combination οίνου γλεύκου δόδλου, which occurs a few years earlier in P Flor I. 65⁹.

γλυκύς.

The neuter γλυκύ could denote some kind of sweet wine. Thus P Oxy II. 234^{II.6} (ii/iii A.D.—medical prescriptions) λεάνας διέις γλυκέι, “soften by diluting with raisin wine” (Edd.); cf. *ib.* VIII. 1142¹⁶ (late iii/A.D.) γλύκιον ρουτικόν. “pomegranate wine” (Ed.), and P Lond 239¹² (c. A.D. 346) (= II. p. 298) γλυκοιδίον όμφακηρά (see note). BGU IV. 1118¹⁶ (B.C. 22) and 1120¹⁵ (B.C. 5) have πράσου γλυκέως. *ib.* II. 424⁴ (ii/iii A.D.) αλλά πάντοτε τα των γονέων γλυγύτερά (= γλυκ.) έστιν. The rest of our papyrus citations are in superlative, which is very common as a term of affection. Thus P Oxy I. 33^{L.13} (late ii/A.D.) κλέος σοι έστιν υπέρ της γλυκυτάτης σου πατρίδος τελευτήσαι, *ib.* VI. 907³ (A.D. 276) τέκνα μου γλυκύτατα, *ib.* 935²² (iii/A.D.) άσπασαι πολλά τον γλυκύτατον άδελφόν Άρποκρατίωνα, P Giss I. 22⁵ (early ii/A.D.) εύχομαι . . . την [γλυκυ]τάτην σου όψιν προσκυνήσαι, and from the inscriptions *OGIS* 526⁴ την γλυκυτάτην και σεμνοτάτην σύνβιον μου. Ramsay

Luke, p. 374 f. refers to a Lycaonian inscription in which the application of the phrase τὸν γλυκύτερον καὶ πάντων φῶλον to a bishop (ὁ μακάριος πάπας) points, he thinks, to an early Christian period when epithets were not so religious and stereotyped as later. He compares a Christian inscription of Rome (A.D. 238) in which a father describes his son who died at the age of seven as γλυκύτερον φωτὸς καὶ ζωῆς, "dearer than light and life." Γλυκὺς survives in MGr, partly with change of flexion: see Thumb *Handb.* p. 70. There are also many derivatives noted in his glossary.

γλῶσσα.

Most of the occurrences of this noun, which retains both form and meaning in MGr, need no particular comment. P Oxy I. 138 (A.D. 183 or 215) *saete*, the monthly meat bill of a cook, tells us that "tongue" was a favourite article of diet; so also the numerous passages in inscrr. where in the ritual of sacrifice the victim's tongue is mentioned as a special perquisite. The word figures prominently in magical documents. P Lond 124²¹ (iv/v A.D.) (= I. p. 122) βάλλει εἰς αὐτὸ γλῶσσαν βαθράκου shows the frog's tongue playing the same part as "tongue of dog" in the witches' spell in *Macbeth*: so also *ib.* 46²⁹⁴ (iv/A.D.) (= I. p. 74). There are many curses which "bind" the tongue of their object: thus *Syll* 808 (Corcyra) Σιλανοῦ τὸν νόον καὶ τὰν γλῶσσαν τουνταὶ καταγράφω—Silanus himself and three witnesses who enabled him to win a suit are cursed with this leaden tablet in mind and tongue. So *ib.* 809 (Piraeus, iv/iii B.C.) begins Μικίωνα ἐγὼ ἔλαβον καὶ κατέδησα τὰς χεῖρας καὶ τοὺς πόδας καὶ τὴν γλῶσσαν καὶ τὴν ψυχὴν. καὶ εἰ τι μᾶλλον (l. μᾶλλον—a confusion with aor. opt.) ἐπὶ Φάωνος ῥήμα μοχθηρὸν φέγγεσθαι, ἢ γλῶσσα αὐτοῦ μόλυβδος γένοιτο, καὶ κίντ[η]σον α[ὐτ]οῦ τὴν γλῶσσαν—the changes on these formulae are rung in the rest of the document. Deissmann, *LAE*, p. 306 ff., refers to thirty of Wilsch's Attic *defixiones* where the tongue is "bound" or "cursed." He shows that this was supposed to produce dumbness, and interprets Mk 7²⁸ as release from what was believed to be a daemonic "binding."

Thumb, *Gr. Dial.* p. 22, points out that grammarians used γλῶσσα not only for "language" but also for "local peculiarities of speech": thus Δωρὶς γὰρ διάλεκτος μία ὑφ' ἣν εἰσι γλῶσσαι πολλαί, "sub-dialects." This leaves us free, if we choose, to reduce very considerably the abnormality of the "tongues," which need not always have been foreign languages as in Ac 2⁴ (cf. 6^π). We find it applied to a real foreign language in P Giss I. 99⁸ (B.C. 80–79) ὅμοι μὲν εἰδονται γλῶττι ξενικῇ: the ττ goes with ταῖν στήλαιν and other *recherché* archaisms to show that the piece is not tainted with vernacular!

The tongue of slander appears in P Lond 122²⁴ (iv/A.D.) (= I. p. 117) διάσωσόν μου πάντοτε εἰς τὸν αἶωνα ἀπὸ φαρμάκων καὶ δολίων καὶ βασκοσύνην πάσης καὶ γλωττῶν πονηρῶν—Milton's "evil tongues."

γλωσσόκομον.

This out-of-the-way-looking word proves to be decidedly vernacular, and quite in place in Jn 12⁹, 13³⁰, where it is "money-box" (cf. RV marg.): its original meaning, as "receptacle" (κομίζω) for the "tongues" or mouthpieces of flutes, had been long forgotten, and influenced it only by

stamping on it generally the sense of small size and portability. Phrynichus, who mentions γλῶττας αἰλῶν (Rutherford *NP*, p. 308), defines the word thus (*ib.* p. 181) γλωττοκομῖον· ἐπὶ μόνου τοῦ τῶν αἰλητικῶν γλωττῶν ἀγγείου. ὕστερον δὲ καὶ εἰς ἑτέραν χρῆσιν κατεσκευάσθη, βιβλίων ἢ ἱματίων ἢ ὀνουδὸν ἄλλου· καλοῦσι δ' αὐτὸ οἱ ἀμαθεῖς γλωσσόκομον. This shorter form was perhaps really shortened from the Attic compound: we think of words like ἀγάπη from ἀγάπησις, συνάντη from συνάντησις, and οἰκοδομή from οἰκοδόμημα. In any case it spread while the dialects were still in full vigour, as is proved by its occurring twice in the long Doric insc. from Thera, Epicteta's Will, *Michel* 1001^{viii. 25. 21} (c. B.C. 200): τὸ γλωσσόκομον καὶ τὰ ἐν αὐτῷ βυβλία are to be in charge of a γραμματοφύλαξ. From the papyri may be cited P Ryl II. 127²⁵ (A.D. 29) ὅς (sc. 120 drachmae) εἶχον ἐν γλωσσόκομῳ, "in a casket" (Edd.). P Grenf I. 14³ (B.C. 150 or 139) γλωσσόκομα γ. These articles, together with two κίσται and a βίκος ῥητίνης, etc., were deposited in a temple. Two θίβεις (I.XX Exod 2^{9. 6. 9}) appear in the list. Grenfell cites Hesychius θίβη· πλεκτὸν τι κιβωτοειδὲς ὡς γλωσσόκομῳ. So P Tebt II. 414²¹ (ii/A.D.) τὸ γλωσσόκομον τὸ μέγα, "the big case" (Edd.), P Flor II. 167¹⁵ (iii/A.D.) γλωσσόκομον in a rather broken context dealing with irrigation, "(forse le incassature degli assi da far girare (τροπᾶς) le macchine?)" (Ed.), P Lond 122²⁵ (iv/A.D.) (= I. p. 118) ποιήσον . . . ἐκ τοῦ νότου γλωσσόκομον καὶ ἐπιγράψαι τὸ (ὄνομα) τοῦ Ἑρμοῦ εἰς χάρτην καὶ ἐπιθεῖ εἰς τὸ γλωσσόκομον, P Leid Wxiii²⁰ (ii/iii A.D.) βάλε αὐτὸ (sc. a metal plate inscribed with ineffable words) εἰς κλοσόκομον καθαρὸν, P Oxy III. 521¹⁸ (ii/A.D.) where the word has no context to show its meaning. Add also BGU III. 824⁹ (A.D. 55–6) γλωσσόκομῳ ἐπιδεδωκα Σποτόφτει, and P Lond 191¹⁴ (A.D. 103–17) (= II. p. 265) γλωσσόκομῳ, where the Attic form revives: in neither of them is the nature of the vessel defined. Our instances have illustrated the descriptions of vernacular use in Phrynichus, and have disposed of "bag" as a rendering.

γναφεύς.

P Par 59¹⁰ (B.C. 160) τῇ γναφῇ, P Oxy IV. 736²⁷ (c. A.D. 1) τὸ περιδ[ι]πνο(ν) Ἀθ(η) γναφί(ς), "the funeral feast of Athe . . . the fuller" (Edd.), *ib.* III. 527³ (ii/iii A.D.) περι Σαρήνου τοῦ γναφί(ς), *al.* For the verb (MGr γνάφω) cf. P Oxy X. 1346 (? ii/A.D.) ἐν τῇ(?) πόλει γέγναπται καὶ κακῶς ἐγνάφη. On the fullers' tax, see Wilcken *Ostr.* i. p. 226 f.

γνήσιος.

The primary sense, "born in wedlock," is overshadowed by derived applications, but it survives in occasional formulae: thus even P Flor III. 294¹² (iv/A.D.) (see p. ix.) has καὶ γνησίων τέκνων σπο[ρ]ῃ in a marriage contract. In the earliest dated Greek papyrus, P Eleph I² (B.C. 311–10) (= *Selections*, p. 2), a marriage contract begins λαμβάνει Ἑρακλειῶνς Δημητρίαν Κόειαν γυναῖκα γνήσιαν, "as his lawful wedded wife": cf. PSI I. 64⁴ (? i/B.C.) where a woman promises a man to live with him as long as he lives, ὅς γνη[ί]α γαμετή, and P Oxy X. 1267¹⁵ (A.D. 209) τοῦ Ζωίλου γνήσιον υἱὸν Ἑρακλειῶν, "Zoilus' legitimate son Horion." In P Amh II. 86¹⁵ (A.D. 78) we have χαρὶς

γνησίον δημοσίον, "apart from the legal public charges": cf. P. Oxy VII. 1031²¹ (A.D. 228) γνη[σ]ίους τελείμασι, P Lond 1157⁴ (P.A.D. 197-8) (= III. p. 62) ἐστὶ δὲ ἀριθμήσεως Φαῶφι εἰς Ἀθῆν γνησ(ίων), P Strass I. 2¹² (A.D. 217) ἡγὺς τῶν σιτικῶν γνησίον. From this it is an easy transition to the sense of "suitable," "fitting," as in P Giss I. 47⁴ (Hadrian) ἐπὶ τῷ κατὰ τὰς [ε]φχὰς γνησία καὶ λείαν ἀξία εὐρήσθαι and ¹⁵ παραζέ[ν]ιον γὰρ πρὸς τὸ παρὸν γνήσιον οὐχ εὐρέθη. Close to this lies its use for "genuine" as an epithet of φίλος or the like, as in Phil 4³: so BGU I. 86¹⁰ (A.D. 155) τὸν γνήσιον αὐτοῦ φίλον. Thus it becomes an epithet of affectionate appreciation: so P Oxy I. 48¹² (A.D. 86) τοῦ μετῆλλαχότος αὐτῆς γνησίον ἀδελφοῦ. Cf. I Tim. 1³ Τιμοθέε γνησίω τέκνῳ ἐν πίστει: in 2 Tim 1² ἀγαπητῷ is substituted for γνησίω. Cf. the use of the adverb, as in Phil 2³⁰, = "honestly, sincerely": so P Lond 130³ (i/ii A.D.) (= I. p. 133) γνησίως τε περ[λ] τὰ οὐράνια φιλοπονήσαντες, P Tebt II. 326¹¹ (c. A.D. 266) προ[στ]ή-σισθαι γνησίως τοῦ παιδίου, "will honourably protect the child" (Edd.), BGU I. 248²¹ (ii/A.D.) τὰ ἔργα τῶν ἀμπέλων ἰδίῳ γνησίως γενέσθαι. Add from the inscriptions Syll 722⁴¹ (ii/B.C.) φανερά ἦ ἀ εὐνοια τοῖς γνησίως καὶ ἐνδόξως τῶν καλλίστων ἐπιταβουμμάτων προσητακόσι, Michel 544²⁰ (B.C. 114) γνησίως στοιχῶν ἐν πᾶσιν τῇ αὐτοῦ κα[λοκ]άγα-θίαι, and for the adj. OGIS 339⁷ (Sestos, c. B.C. 120) πρὸ πλείστου θέμενος τὸ πρὸς τὴν πατρίδα γνήσιον καὶ ἐκτενές, which is a good illustration of 2 Cor 8⁸. Note also Michel 394⁴⁰ (middle i/B.C.) γ[ν]ησ[ι]αν ἔχοντι πρὸς πάντας φιλοστοργίαν, and Syll 365¹³ (A.D. 37) οὐχ ὥς εἰς φίλην μόνον ἀλλὰ καὶ εἰς γνησίαν πατρίδα. It seems from the record that Lightfoot rather overdoes the consciousness of the word's ultimate origin when he paraphrases (on Phil 2³⁰) "i. e. as a birth-right, as an instinct derived from his spiritual parentage." It is by no means clear that γνήσιος was still felt to be normally the antithesis of νόθος, and most of its usages are wide of this.

γνώφος.

Vettius Valens, p. 145¹⁸, ἀσταςία ἀνέμων γίνεται καὶ γνώφος. The use of ὁ γνώφος for the earlier and poetic ὁ δυνόφος begins with Aristotle.

γνώμη.

P Lond 17⁴⁷ (B.C. 162) (= I. p. 11) μετὰ τῆς τῶν εἰδι-σμένων γνώμης. P Oxy X. 1280⁸ (iv/A.D.) ἔκουσ'ε καὶ αὐθαίρετῃ γνώμῃ, "of my own free will." The phrase κατὰ γνώμην is common in opening greetings, e. g. P Petr II. 11(1)¹ (iii/B.C.) (= Selections, p. 7) καλῶς ποιεῖς εἰ ἔρρωσαι καὶ τὰ λοιπὰ σοι κατὰ γνώμην ἐστίν, "I am glad if you are in good health, and everything else is to your mind": cf. ib. III. 53(ο)⁵, (q)³. The phrase occurs in Wisd 7¹⁵—εἰπεῖν κατὰ γνώμην. With Philem¹⁴ χωρὶς δὲ τῆς σῆς γνώμης, "without your consent," cf. P Grenf II. 14(a)²⁰ (iii/B.C.) ἀνεν τῆς σῆς γνώμης, and for similar phrases see P Tebt I. 6²⁷ (B.C. 140-39), ib. 104²⁸ (B.C. 92), P Par 62¹¹¹.³ (ii/B.C.), BGU IV. 1051²⁰ (a marriage contract—time of Augustus), and μετὰ γνώμης in P Oxy IV. 729⁴² (A.D. 137). It = "con- sent" in P Flor I. 58³ (iii/A.D.), where a complainant declares he has been ousted from a holding δίχα παντὸς νόμου καὶ δί[χα] ἔκουσας καὶ δίχα γνώμης ἡμῆς καὶ συνκαταθέσει[ω]r. BGU IV. 1137¹² (B.C. 6) ἔδοξε κοινή

γνώμη = "carried unanimously." P Gen I. 54⁴ (iv/A.D. οἰδας τὴν γνώμην μου διὰ γν[ώ]μη ὅποια ἐστίν: for διὰ ὅποια Nicole compares BGU II. 601¹⁰ (ii/A.D.) γράφον μοι . . . διὰ τί ἐπραξας. For γνώμη = "purpose, decree" (as in 1 and 2 Esdras, Daniel, Rev 17¹⁷), see P Oxy I. 54¹² (A.D. 201) γνώμη τοῦ κοινοῦ τῶν ἀρχόντων, "in accordance with the decision of the council of the archons (Edd.), P Fay 20⁴ (an imperial edict—iii/iv A.D.) δὲν . . . τὴν γνώμην νῦν ἐμὴν ἐγὼ ποιῶμαι, "whose policy I now make my own" (Edd.), and Priene 105²¹ (B.C. 9) ἔδοξε τοῖς ἐπὶ τῆς Ἀσίας Ἑλλη[σ]ιν, γνώ[μη] τοῦ ἀρχιερέως Ἀπολ- [λ]ων[ι]ου κτλ. In MGr γνώμη = "meaning," "opinion."

γνωρίζω.

P Oxy VII. 1024¹⁸ (A.D. 129) δὲν καὶ γνωρίζεις ἰδίῳ κινδύνῳ, "whom you are to recognize at your own risk" (Ed.). P Hib I. 28⁶ (c. B.C. 265) ἴνα . . . κ[α]ὶ γνωρίζηται ὑπὸ τῶν φρατρίων " (that he may) . . . be recognized by the mem- bers of the phratries" (Edd.). On P Oxy III. 496¹⁸ (A.D. 127), where the noun γνωστήρ occurs, the editors quote BGU II. 581¹⁴ (A.D. 133), where L. Octavius Longus γνωρίζει a person. "The γνωστήρ of a person was a witness of his or her identity." So P Oxy VI. 976 (A.D. 197) Παυλείνος . . γνωρίζω. The verb is found joined with θαυμάζω in a letter from the Emperor Claudius to a Gym- nastic Club in A.D. 47, embodied in P Lond 1178²⁷ (A.D. 194) (= III. p. 216) τὴν πρὸς ἑμαυτὸν μὲν εὐνοίαν περὶ δὲ ὑμᾶς φιλανθρωπίαν ἐγνώρισα μᾶλλον ἢ θαύμασα, and in another London papyrus it has definitely the meaning "make known," as in all its NT occurrences (even Phil 1²³), P Lond 232⁶ (c. A.D. 346) (= II. p. 296) γνωρίζω τῇ εὐγενείᾳ σου τὸ πρᾶγμα, P Tor I. 1^{vi}.¹¹ (B.C. 116) (= Chrest. II. p. 36) φανερώς τῆς κρίσεως γνωρισθείσης ἐκάστοις. The derived noun occurs in P Tebt II. 288¹⁵ (A.D. 226) μηδεμιᾶς προφάσεως ὑμῖν ὑπολειπομένης ἐπὶ τῆς ἀπαιτήσεως ἐνεκεν γνωρισμοῦ, "no pretext with regard to the collection being left to you touching the identification (of the crops)" (Edd.). For the mystical use of the verb see Pimandres 10¹⁵ οὐ γὰρ ἀγνοεῖ τὸν ἀνθρώπον ὁ θεός, ἀλλὰ καὶ πάντα γνωρίζει καὶ θάλει γνωρίζεσθαι (Reitzenstein, p. 58 n⁴).

For the related adjective see P Fay 12²¹ (c. B.C. 103) ὑπὸ τῶν γνωρίμων, "by friends," and P Tebt II. 286⁶ (A.D. 121-38) Φιλωτέραν . . . ἐπὶ τῷ φί[ρ]ιστῳ ἰμοὶ γνωρίμην, "Philotera whose good character is well known to me" (Edd.), Syll 367¹⁰ (i/A.D.), 373²³ (i/A.D.).

γνώσις.

An interesting example of this word in its more general sense is afforded by P Lond 130¹⁶ (i/ii A.D.) (= I. p. 133), where a horoscope is prefaced by a letter in which the writer urges his pupil to be attentive to the laws of the art which the ancient Egyptians had discovered and handed down—ἀπέλειπον τὴν περὶ αὐτῶν γνώσιν. P Hib I. 92¹³ (B.C. 263) ἕως γνώσεως περὶ τῆς δίκης is translated by the editors "until the decision of the suit." So in P Hal I. 1²⁵ (iii/B.C.) εἰταν ἡ γνώσις ἀναγνωσθῇ παρὰ δικαστῶν ἢ δια[κ]τητῶν ἢ κριτῶν, and several times in the correspondence of Abin- naeus (iv/A.D.), as P Lond 234¹⁸ (c. B.C. 346) (= II. p. 287) ἀνενοχθήσεται εἰς γνώσιν τοῦ αὐτοῦ κυρίου μου [δο]κεῖ. In P Oxy X. 1253²⁸ (iv/A.D.), an official report of certain

military requisitions made at Oxyrhynchus by some officers, they render τῆς γνώσεως τῶν ἐφ' ἑκάστου παρασχεθέντων, "the account of what was provided by each" (Edd.). In a Christian letter of iv/A.D., P Oxy VI. 939⁴, the word has the additional connotation of "solicitous" knowledge, when a dependent writes to his master ὡς ἐν ἄλλοις πλείστοις νῦν ἐτι μᾶλλον ἢ πρὸς σέ [τοῦ δεσπό]του θεοῦ γνώσεως ἀνεφάνη ἀπασιν ἡμῖν, "as on many other occasions so now even more plainly than ever has the regard of the Lord God for you been revealed to us all" (Edd.).

Dibelius (*HZNT ad l.*) finds a technical meaning derived from Greek mysticism in the use of γνώσις in Phil 3⁸ διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, and quotes the Hermetic prayer from Pap. Mimaüt (cited by Reitzenstein *Hellenist. Mystikerreligionen* p. 113 ff.), χάριν σοι ὁδῶμεν, ὕψιστε· σὴ γὰρ χάριτι τοῦτο τὸ φῶς τῆς γνώσεως ἐλάβομεν . . . χαίρομεν ὅτι ἐν σώμασιν ἡμῶν δυνάς ἀπεθέσθας τῇ σεαυτοῦ θεῷ. Deissmann, on the other hand, thinks that there is here no reference to speculative knowledge of Christ, but to personal and pneumatic acquaintance with Christ, and illustrates this meaning of the word from a i/A.D. decree of the Byzantines, *Latyschev* I. 47^{8 f.}, which boasts of a citizen of Olbia that μέχρι τῶς τῶν Σεβαστῶν γνώσεως προκόψαντος, "he had advanced to personal acquaintance with the Augusti (Augustus and Tiberius)": see *LAE*, p. 383 n.⁸. It may be added that Dieterich's conclusion, based on the use of γνώσις in the magic papyri, that "the 'Knowledge,' which also plays so large a part in Christian teaching, is specially due to Greek influence" (*Abraxas*, p. 134) is rejected by Norden *Agnostos Theos*, p. 96 n.¹.

γνώστης.

With the use of this word in Ac 26⁸ we may compare Deissmann's restoration in a papyrus letter preserved at Berlin, in which an Egyptian official calls for a procession to be arranged for the gods—ἐπεὶ γν[ώ]στ[ης] ἐγενόμην τοῦ εὐαγγελ[ο]ῦ περὶ τοῦ ἀνηγορευομένου Καίσαρα (=Preisigke 421), "forasmuch as I have become aware of the tidings of joy concerning the proclaiming as Emperor" of C. Julius Verus Maximus: see *LAE*, p. 371. For γνώστης = "a surety" (Lat. *cognitor*), as in Plutarch, we may cite P Lips I. 106¹⁰ (A.D. 98) εἰὰν οὖν ὁ γε γνώστης σὺν τῷ μετόχῳ ἀσφαλίζηται· σε κτλ. For the collateral noun γνωστήρ, which also answers to *cognitor*, see under γνωρίζω, and Wilcken's note in *Archiv* iv. p. 442, where he reads P Flor I. 57⁸⁰ (A.D. 223–5) γν[ω]στ[εύ] [ὁ]μενος ὑπὸ ἀδελφοῦ Πανίσκου, and compares γνωστήρες in EGU IV. 1032^{11 ff.} The document is reprinted in P Flor III. 382. The verb γνωστεύω occurs l.⁸⁵ of the same document, and in P Hawara 69 recto⁸ (i/ii A.D.) (in *Archiv* v. p. 383). The subst. γνωστεία in P Fay 65⁵ (ii/A.D.) apparently = "authorisation," "supervision."

γνωστός.

The late P Amh II. 145⁹ (iv/v A.D.) τὸ γνωστὸν τῆς πρὸς ἀλλήλοισιν συνηθείας, "the knowledge of our intimacy," may be taken as confirming, so far as it goes, the ordinary LXX and NT usage of γν.—"known" rather than "knowable"—in Rom 1¹⁸. For the rare use of the word as applied to persons (Lk 2⁴⁴, 23⁴⁹, Jn 18^{15 f.}) Abbott (*Fourfold Gospel*,

p. 362 ff.) prefers the strong rendering "familiar friend"; but see *contra* J. B. Mayor *Exp.* VIII. vii. p. 79 ff. W. M. Ramsay (*Athenaeum*, Sept. 7, 1912) cites a (iv/A.D.) inscription, Εἰδαίμων Γνωστοῦ υἱὸς τεκμορεύσας μετὰ τῶν ἰδίων θρεπτῶν Μητρὶ Ἀσκαηνῶ ἐσχῆν, where Gnostos "the known" might be a reminiscence of 1 Cor 8².

γογγύζω.

This familiar LXX and NT word is fairly attested = "murmur" in the vernacular, as in P Petr II. 9(3)⁹ (B.C. 241–39) τὸ πλήρωμα γογγύζει φάμενοι ἀδικεῖσθαι, "the gang (of workmen) are murmuring, saying that they are being wronged." In the curious papyrus P Oxy I. 33^{11.14} (late ii/A.D.), describing an interview between the Emperor (? Marcus Aurelius) and a rebel, a veteran present interposes with the remark, κύριε, κάθη, Ῥωμαῖοι γογγύζουσιν, "Lord, while you are sitting in judgement, the Romans are murmuring." The verb is MGr. Thumb, *Hellen.* p. 215, discusses this and other alleged Ionic loans to the later Attic and the Κοινή: see under γογγυσμός.

γογγυσμός.

Phrynichus (see Rutherford *NP*, p. 463) says that this noun, like its verb, was not ἀδόκιμος but Ionic: it is quoted from Anaxandrides, a poet of the New Comedy.

γόης.

In P Hib I. 52¹⁸ (c. B.C. 245) we find Ὀρος Πινάτος ἱερεὺς γόητος, on which the editors remark that if γόητος is a genitive, then "we must suppose the existence of a deity called 'the Wizard'; if a nominative (of an unknown form), it is a very curious epithet to apply to a priest." A subst. γοητεία is found in Vettius Valens, p. 238²⁸.

Γόμορρα.

It may be noted that the words Sodoma, Gomorra were found scratched on the wall of a house in Pompeii. They can only be the work of a Jew, or a Christian, and show how fully alive he was to the nature of his surroundings. See Nestle *ZNTW* v. p. 167 f.

γόμος

is common of the cargo or freight of a ship as in Ac 21⁸, e.g. P Oxy I. 63⁶ (ii/iii A.D.) προνόησον σὺν πάσῃ σπουδῇ ἐνβαλίσθαι αὐτοῦ τὸν γόμον, "please to see that his freight is embarked with all despatch" (Edd), *ib.* IV. 708^{3.16} (A.D. 188) τοῦ καταχθέντος γόμου, "the cargo despatched." It may also be a term of quantity, a "load," as in *Ostr* 1258 (A.D. 88) ἀπύχω παρὰ σοῦ γόμος (sc. -ον) ἀχύρου ἃ, *ib.* 1010⁵ (Roman) τὴν αὐθεντικὴν ἀποχὴν ἀχύρου γόμου ἐνός. *ib.* 1015⁴ (ii/iii A.D.) shows the plural: cf. P Fay 102 (c. A.D. 105), a series of farm accounts, in which we read of γόμοι and δράγμ(ατα) of wheat and barley. Another kind of merchandise figures in P Flor III. 369¹⁸ (A.D. 139 or 149) κ(α)ὶ δώσο κατ' ἔτος ξύλων καθάρσεων γόμον ἕνα. An inscr. from Lower Egypt, beyond Philae, dated A.D. 214–5, *OGIS* 209³, gives the title ἱερεὺς γόμου to a certain Apollonius Soter. Dittenberger's note cites about forty inscrr. for this title, and others where a προστάτης τοῦ γόμου accompanies this priest. He observes that, since γόμος always means a

ship's load, these inscriptions must refer to the *naves onerariae*: οἱ ἀπὸ τοῦ γόμου is in several inscr. a term for the whole of this service. In these the special ref. is to the boats carrying stone from the quarries.

The verb γομῶ is mentioned above under γαμίζω: for some instances see P Flor II. 129⁶ (A.D. 256) ὅπως γομώσῃ τὰ ξύλα, P Oxy VI. 938⁶ (iii/iv A.D.), and P. Giss I. 54¹¹ (iv/v A.D.) πλοῖα παρήλθαν (λ.-εν) γομώμενα.

γονεύς.

The following examples from the Oxyrhynchus papyri may serve to illustrate this common word—I. 75³⁴ (A.D. 129) Διωγνίδαν . . . τετελευτηκίναί ἀτεκνον περιόντων τῶν γονίων, "that D. has died childless in her parents' lifetime," III. 478¹¹ (A.D. 132) ἐξ ἀμφ[ο]τέρων γονίων, VIII. 1121¹¹ (A.D. 295) οὐκ ἐπαυσάμην τὰ πρέποντα γείνεσθαι ὑπὸ τέκνων γονεῦσι ἀναπληροῦσα, "I was assiduous in performing what is owing from children to parents" (Ed.). From a much earlier period P Eleph 23¹² (B.C. 223-2) will serve as a sample, θεοῦς Ἀδελφοῦς καὶ θεοῦς Σωτήρας τοῦς τοῦτων γονεῖς. The word in the Κοινή is plural only, as predominantly in class. Grk. So with the MGr γονιοί "parents," but there is a γονιός "father," which was perhaps derived from the plural.

γόνυ

is very common in the descriptions attached to persons in official documents, as when in a census return of A.D. 48, P Oxy II. 255¹⁰ (= *Selections*, p. 46), a certain Thermoutharion is described as μέση μελίχ(ρως) μακροπ(ρόσωπος) οὐλ(ή) γόνα(τι) δεξι[ο]ῦ, "of medium height, olive-complexioned, long-faced, a scar on the right knee." Cf. P Oxy I. 99⁶ (A.D. 55), P Fay 36²² (A.D. 111-2), *ib.* 98⁶ (A.D. 123). For the diminutive see P Oxy I. 52¹⁷ (A.D. 325) δεξιῦ γονατίου—there is of course no more diminutive force attaching than in ὠτάριον (NT), MGr ποδάριν, etc. From inscr. may be noted the phrase μέχρι γονάτων for snow "knee-deep," OGIS 199⁶, a monument transcribed in Nubia by the traveller Cosmas (vi/A.D.).

γράμμα.

In view of Jn 7¹⁵ it must be remarked that there are hundreds of papyri where someone states that he writes on behalf of the person concerned, who is illiterate: this is most often γράμματα μὴ εἰδότης (εἰδυῖτης), but also frequently ἀγραμμάτου ὄντος (οὐσης). For examples see *s.v.* ἀγραμμάτος, and add the inscription of the Imperial period Syll 844⁶ κελεύουσιν ὑπὲρ αὐτῶν γράψαι, ἐπεὶ ἔλεγεν αὐτὰ γράμματα μὴ εἰδέναι. See Dittenberger's note: he can only quote one parallel from inscr. With this goes such a phrase as P Tebt II. 316¹⁰ (A.D. 99) τέχνη δὲ ὑμῶν (λ. ἡμ.) γράμματα, "we are scribes by profession" (Edd.), and that of P Flor III. 382⁷⁰ (A.D. 222-3) μανθ(άνων) γράμμ(ατα), of a child. The exceeding commonness of this phraseology, which never means anything than inability to write, forces us to recognize it in Jn 7¹⁵ and Ac 4¹³. With the biting scorn of the superior person, these learned fools affect to regard Jesus and His disciples as "illiterates."

Under the same heading, with γράμματα = characters formed in writing, comes P Hib I. 25⁶ (c. B.C. 265), where a notice is to be put on a board μετὰ γράμμασιν. This

may illustrate emphasis as the cause of the πηλικοῖς γράμμασιν of Gal 6¹¹. It is possible, however, that the words may only call attention to the big sprawling letters of the autograph in contrast to the neat scribe's hand of the amanuensis. The contrast may be met in the case of many signatures to legal and other documents, e.g. Rainer Pap. 215 in *Führer durch die Ausstellung* Tafel 9: see Milligan *Documents*, p. 24, for a discussion of the bearing of this on Gal *l.c.*, also Deissmann *St Paul*, p. 51. But it is highly precarious to draw the inference to which Deissmann inclines: artisans are not the only people who may write a big and clumsy hand!

When γράμμα becomes collective, its primary meaning is "a letter," just as Lat. *littera* produced *litterae*. Thus P Grenf I. 30⁶ (B.C. 103) (= Witkowski² p. 107) διὰ γραμμάτων ἐκρίναμεν σημῆναι, and P Amh II. 143¹⁰ (iv/A.D.) καὶ τοῦτων (λ. τοῦτων) χάριν ἀπέστειλα Σαάν πρὸς σὲ ὅπως μὴ ἐνετρευθῇ τὰ γράμματα, "I therefore send Saas to you, in order that my letter may not be waylaid" (Edd.). But it may be a paper or document of any kind. Thus it is a "bond" in Lk 16⁶, with which cf. P Tebt II. 397¹⁷ (A.D. 198) ἀπὸ μηδενὸς ὀρωμένην δικαίου ἢ γράμματος ἢ ἔτρου τινὸς συμβολαίου ἐγγράπτου μὴδ' ἀγράφου, "on the basis of any claim, bond or other agreement, written or unwritten" (Edd.), P Flor II. 141⁶ (A.D. 264) λαμβάνων παρ' αὐτοῦ γράμματα τῆς παραλήψεως, *ib.* 226⁶ (mid. iii/A.D.) καλῶς ποιήσεις πέμψας μοι αὐτῶν γράμματα.

With ἱερὰ γράμματα as the name for the OT Scriptures in Greek-speaking Judaism, cf. OGIS 56³⁶ (B.C. 239) τῇ ἡμέρᾳ ἐν ἣ ἐπιτέλλει τὸ ἄστρον τὸ τῆς Ἰσως, ἢ νομίζεται διὰ τῶν ἱερῶν γραμμάτων νέον ἔτος εἶναι. Deissmann (*LAE*, p. 380) has drawn attention to the technical use of the phrase in the East for Imperial letters and decrees, e.g. Syll 415 (A.D. 204), which is headed ἱερὰ γράμματα, and *ib.* 418⁹⁶ (A.D. 238), where certain Imperial ordinances are described as τὰ θεῖά σου γράμματα. The combination is used in a different sense in OGIS 56⁷⁴ ἱεροῖς γράμμασιν καὶ Αἰγυπτίοις, where "hieroglyphs" are intended, as in *ib.* 90⁶⁴ (B.C. 196—the Rosetta Stone). This is comparable rather with P Lond 43³ (ii/B.C.) (= I. p. 48), where a mother congratulates her son on having learned Αἰγύπτια γράμματα, so as to be qualified to teach Egyptian children. Reference may be added here to the part which the letters of the alphabet played in divination, as in the magical formula P Oxy VI. 886⁶ (iii/A.D.) (= *Selections*, p. 111): ὁ δὲ τρόπος ἐστὶν τὰ περ[ι] τὰ γράμματα καθ' ὧν ὁ Ἑρμῆς καὶ ἡ Ἰσις ζητοῦσα ἑαυτῆς τὸν ἀδελφὸν καὶ ἄνδρα Ὀσίρειν, "the method is concerned with the 29 letters, which were used by Hermes and by Isis, when she was seeking for her brother and husband Osiris." See further Reitzenstein *Poimandres*, pp. 260, 288 ff.

There only remains to notice the use of γράμμα as = a "district" or "quarter" of a town, as when in P Rein 49³ (A.D. 215-6) certain liturgies are assigned πρ[ὸς] τῇ κατ' οἰκίαν ἀπογραφῇ [τοῦ β]ήτα γράμματος of Antinoe. Cf. Aristophanes *Ecclesiazusae* 685 εἰδὼς ὁ λαχὼν ἀπὲρ χαλῶν ἐν ὁποίῳ γράμματι δειπνᾷ—the courts are distinguished by letters A-K.

γραμματεύς.

In the LXX γραμματεῖς first occur in connexion with the Egyptian ἐργοδῶνται, and are rendered "officers" (Ex 5⁶,

AV, RV): cf. Deut 20⁸, where the word again denotes subordinate military officials, presumably those who kept the register of the army (Driver *ad l.*). Deissmann (*BS*, p. 110 ff.) has shown how readily this technical usage of the word would be adopted by the Alexandrian translators in view of the practice of Egyptian Greek. Thus in P Par 63¹⁴⁸ (B.C. 165) we hear of a certain Numelus τοῦ γραμματέως τῶν μαχ(μ)ων, "the registrar of the μάχμοι" (Mahaffy, P Petr III. p. 31), and in P Lond 23⁸⁶ (B.C. 158-7) (= I. p. 41) of a γραμματέα τῶν δι(ν)ναμένων. See also *Archiv* iv. p. 33 f. for the office of γραμματεὺς τῶν κατοίκων ἱππέων. The word is very common to denote the official who had to supply returns to the central authority on the number of inhabitants in a village, on their holdings in land, etc. In *Syll* 790⁸¹ (i/B.C.) τὸν γραμματέα τοῦ θεοῦ καὶ τὸν προφήτην we have an example of the word used with reference to a religious office; cf. lines 32, 46, and *Magn* 197¹¹ (time of Caracalla) οἱ ἀρχιερεῖς καὶ γραμματεῖς ἀνέστη[σαν] (see Nägeli, p. 35). In P Petr III. 59 (⁶) we have a census for poll-tax, where in some community numbering 2108 males there are exempted 92 ἱερεῖς and 10 ἱερογραμματεῖς. It is unnecessary to illustrate the large and varied use of γρ. to denote public officials, and especially town clerks: e.g. P Lond 1159¹ (A.D. 145-7) (= III. p. 112) παρὰ γραμματέων Πόλεως (sc. Hermopolis) αἰτούμενοι ὑπὸ σοῦ—these officials proceed to furnish a return of well-to-do citizens on the "liturgy" list. The importance of the office at Ephesus, to which Ac 19³⁵ points, is now abundantly confirmed by the inscr.: cf. e.g. *OGIS* 493¹¹ (Ephesus—ii/A.D.) Λούκιος . . . ἀποδε[δε]γμένους γραμματεῖς τοῦ δήμου, also 33³⁴, and for a similar use of the verb *ib.* 480¹¹ (A.D. 104), 510¹¹ (A.D. 138-61) γραμματεῦντος Ποπλίου Οὔηδ(ω)λου Ἀντ(ω)νείου ἀσιάρχου: see further Hicks *Greek Inscr. in the Brit. Museum* iii. p. 154, Ramsay *St Paul*, pp. 281, 305, and art. "Ephesus" in Hastings' *D.B.* i. p. 723. It may be added that the word had as large a range as cur "clerk" or "secretary." Thus P Giss I. 45⁴ (Hadrian's reign) εἰ δοκ[ε]ῖ, πέμψον ἐνθάδε ἢ τὸν [κω]μογραμματέα ἢ γραμματέα [αὐ]τοῦ, "the clerk of the village council, or his clerk": BGU IV. 1096³ (i/ii A.D.) ἐπεὶ Σαραπ(ων)[α] ἔσχον γραμματέα, δν πρότερον εἶχον, ὑπὲρ οὗ [καὶ] ἄλλοτε σοι ἔγραψα—an official writes to a subordinate to hand over papers to his newly engaged secretary, whom he had employed previously, and not to have dealings with his successor. A new astrological fragment, in PSI III. 158⁸⁷ (?iii/A.D.), tells us that there are secretaries and secretaries, the planets differentiating them—ἐὰν δὲ ὁ τοῦ Κρόνου συνπροσγένηται τῷ τοῦ Ἑρμοῦ, αὐτὸς [μ]ὲν ὁ τοῦ Κρόνου προάγων ποιεῖ γραμματεῖς αὐστηροὺς [καὶ] δικογράφους ἢ δικολόγους ἢ τοὺς τούτων παραπλ[η]σίους. ἐὰν δὲ ὁ τοῦ Ἑρμοῦ αὐτὸς προάγῃ τοῦ Κρόνου, γ[ω]χελεῖς δυσπράξουσ [ἀ]τυχεῖς ἐν τοῖς πράγμασι. Another configuration (l. 83) γραμματεῖς μεγάλους ποιεῖ καὶ κριτηρίων ἀρχοντας.

γραπτός.

In P Oxy II. 292⁸ (a letter of commendation—c. A.D. 25) (= *Selections*, p. 37) ἡρώτησα δὲ καὶ Ἑρμ[ε]α τὸν ἀδελφὸν διὰ γραπτοῦ ἀνηγεῖ[σθαί] σοι περὶ τούτου, διὰ γραπτοῦ is clearly "in writing" as distinguished from "by word of mouth;" and that the same meaning is to be given to the phrase in P Oxy II. 293⁸ (A.D. 27) οὕτε διὰ γραπτοῦ οὕτε

διὰ σημείου (l. σημάειον), "neither by letter nor by message" (Edd.), is convincingly shown by Wilcken (*Archiv* iv. p. 259 f.) as against Preisigke's contention that the contrast there is between ordinary and stenographic writing (*Arch. f. Stenographie* NF. I. p. 305 ff.). See also Aristeas 56 δσα δ' ἂν ἢ ἀγραφα . . . δσα δὲ διὰ γραπτῶν. For the word cf. further P Petr III. 21 (⁸) (time of Euergetes I.) γραπτὸν λόγον, and P Amh II. 78¹⁷ (A.D. 184) ἀσφάλειαν γ[ρ]απτήν, "written security." We often find the compound ἔγγραπτος used as antithesis to ἀγραφος. In MGr τὸ γραφτό, like τὸ γραμμένο, makes a phrase for "destiny." That the word included "drawing" is shown by the combination εἰκόνι γραπτή, as in *OGIS* 571⁴ (Lycia—Roman) εἰκόνι γραπτῇ ἐπιχρύσῃ, where Dittenberger gives numerous parallels, and refers it to a gilded shell with a painting of the receiver upon it.

γραφή.

P Hib I. 78¹⁸ (B.C. 244-3) γράψω (i. e. -ομ, for -ον) μοι καὶ ὅπως [ἀπο]λήμψαι τὴν γραφὴν παρὰ Δωριῶνος ἀνευ ἐμοῦ, "write to me and get the document from Dorion without me" (Edd.), P Amh II. 43¹⁸ (B.C. 173) ἢ πρᾶξις . . . κατὰ τὴν γραφὴν, "the right of execution in accordance with the contract," show this word already beginning to have a quasi-official sense. It is common = "list," "register," as in one view of P Lond 911¹ (A.D. 149) (= III. p. 126, *Selections*, p. 80) ἀντίγραφον γραφῆς ἀπόρων: here however see above, s. v. ἀπορίω. Other examples are P Tebt I. 88² (B.C. 115-4) γραφὴν ἱερῶν καὶ προφητῶν καὶ ἡμερῶν τῶν ὑπαρχ[ο]ντων περὶ τὴν κώμην—the edd. wish to add καὶ after ἡμερῶν. Similarly *ib.* II. 298⁹ (A.D. 107-8) γραφῇ ἱερῶν, "a return of priests," P Oxy IX. 1189⁸ (c. A.D. 117) περὶ γραφῆς τῶν τοῖς [Ἰ]ουδαίους ὑπαρχάντων, "a list of property which belonged to the Jews," P Amh II. 124¹ (iii/A.D.) γραφὴ τῶν . . . παλαιστροφυλάκων, "a list of guards of the palaestra," and from the inscriptions *OGIS* 179²¹ (B.C. 95) τὴν κατακειμένην ὑπὸ τοῦ Ἀνικητοῦ ἐν τῷ ἱερῷ γραφὴν τοῦ κατ' ἄνδρα. In the early *OGIS* 81²⁸ (iv/B.C.) ταῖς γράφαις εἰσ[κομ]ζοισ[ι] εἰς τὰν ἐκκλησίαν, Dittenberger understands γραφή = "accusatio," according to the meaning common in Athenian law.

Γραφή is found with reference to Holy Scripture in Aristeas 155, 168. With the NT formulas in Jas 2⁸, 1 Cor 15³¹, cf. BGU I. 136¹⁰ (A.D. 135) κατὰ γραφάς with reference to the laws. A technical use of γραφή in scholiasts illustrates the Biblical sense: see T. W. Allen's quotations in *CQ* ii. p. 216 f., as οὕτως ἐν τισιν Ἑρωδιανός ἢ δὲ γραφὴ "τόνδε τέ μ' ἄνδρα," "so Herodian in some places, but the traditional text reads τόνδε κτλ." In MGr γραφή = "writing, a letter."

γραφικός.

For γραφικός (as 3 Macc 4³⁰) cf. P Grenf II. 38⁷ (middle i/B.C.) κα[λ]αμῶν γραφικῶν.

γράφω.

Deissmann (*BS*, pp. 112 ff. 249 f.) has shown the widespread juristic use in the papyri of the "biblical" γέγραπται with reference to the regulative and authoritative character

of the document referred to, e.g. P Par 13¹² (probably B.C. 157) *ἐὰν δὲ μὴ πόση καθότι γέγραπται, ἀποτίνειν αὐτὸν τὴν φέρην παραχρήμα σὺν τῇ ἡμιολίᾳ*, in connexion with a marriage contract, P Leid O¹⁸ (B.C. 89) *ἐὰν δὲ μ[ὴ ἀποδῇ καθότι] γέγραπται, ἀποτιστάτω Πετεμούθης κτλ.* To the examples from the inscriptions we may add *Priene* 105⁸⁸ (c. B.C. 9) *ὡς καὶ ἐν τῷ Κορνελίῳ νόμῳ γέγραπται*, and 12¹²⁸ (soon after B.C. 300) *κατὰ τὰ γεγραμμένα* of a preceding decree (cf. 2 Cor 4¹³): see Rouffiac, p. 49 f.

For the authenticating autographic signatures to the Pauline letters, as 2 Th 3¹⁷ *ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶν σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω*, see Deissmann *LAE*, p. 153, Milligan *Documents*, p. 24 f., and H. Erman in *Mélanges Nicole*, p. 130 ff. The perf. *γεγράφηκα* occurs in P Hib I. 78² (B.C. 244–2), BGU IV. 1205¹⁰ (B.C. 28), both in participle: *γέγραφα* is exceedingly common. MGr shows the traces of both passive aorists (*ἐγράφηκα* and *ἐγράφηκα*). Abbott (*Songs*, p. 290) cites a modern proverb *ὅτι γράφει δὲν ξεγράφει*, “what is written cannot be unwritten”: cf. Jn 19²³.

γρηγορέω.

This new present (Aristotle down), evolved out of the perf. *ἐγρήγορα*, is strongly condemned in Lob. *Phryn.* p. 118 f., cf. Rutherford *NP*, p. 200 f. It is frequent in the NT and is found in some, mainly late, books of the LXX (Thackeray *Gr.* i. p. 263). From it was formed the new verbal noun *γρηγόρησις* Dan TH. 5^{11, 14}: cf. also the proper name *Γρηγόριος*. In MGr we have the adv. *γλήγορα* (*γρήγορα*), “quickly.”

γυμνάζω.

The metaphorical use of this word, as in 1 Tim 4⁷, may be illustrated from the popular philosophy of the day—Epiet. i. 26. 3 *πρῶτον οὖν ἐπὶ τῆς θεωρίας γυμνάζουσιν ἡμᾶς οἱ φιλόσοφοι*, ii. 18. 27 *οὗτός ἐστιν ὁ ταῖς ἀληθείαις ἀσκητὴς ὁ πρὸς τὰς τοιαύτας φαντασίας γυμνάζων ἑαυτὸν*. In PSI I. 93⁸ (iii/A.D.) *πολλὰ συνεγυμνάσθην πρὸς αὐτοὺς* is presumably, “I had a good bout with” certain ἐπίτροποι. So BGU II. 615²⁵ (ii/A.D.) *συ[ν]γυμνάσθητι ἐ[μ]πί-ροισι, τί δὲ ἡμᾶς πρᾶξε*. For the literal sense cf. *Syll* 804⁸ (ii/A.D.) *δρόμῳ γυμνάζεσθαι*, etc. *ib.* 523²⁸ (iii/B.C.) *ὅπως δὲ ἐπιμελῶς ἐν τοῖς μαθήμασι γυμνάζονται οἱ τε παῖδες καὶ οἱ ἱεῖρες, τὸν παιδονόμον καὶ τὸν γυμνασάρχον ἐπιμελίσθαι*—τὰ μουσικὰ μανθάνειν has occurred just before—shows the beginnings of its extension. P Flor III. 338⁴ (iii/A.D.) *εὐσεβὲς τὸ πρᾶγμα ποιεῖς, ἐὰν ποιήσῃς τὸ βιβλίδιον ἐκείνο ὡς ἐγύμνασα αὐτὸ σὺν σοι ἐν τῇ πόλει*—the “practising” of this petition by the two anxious ἀδελφοί is suggestive. The verb is unchanged in MGr, and still = “practise.”

γυμνασία.

Syll 686¹⁰ (Trajan's reign, or early in Hadrian's) *τάς τε γυμνασίας ἐν ὅφει τῶν ἀλληνοδικῶν κατὰ τὸ πάτριον τῶν ἀγώνων ἔθος ἀπέδωκεν ἐπιμελῶς*. There seems no very special reason why this normal meaning should not be recognised in 1 Tim 4⁷: the exercises of the games, which are of service, but only to a limited degree, are contrasted in Pauline style with the spiritual training which “has promise of life, here and hereafter.”

PART II.

γυμνός.

The familiar sense of *γυμνός* = “with only the *χιτὼν*” comes out well in P Magd 6⁷ (iii/B.C.) *ὡς ἤμην γυμνός ὑπ' αὐ[τῶν]*: the complainant had been stripped of his *ἱμάτιον*. On the other hand, the literal sense of “naked” is required in P Fay 12²⁰ (c. B.C. 103). Here the complainant reports a similar robbery of a *ἱμάτιον*, which he ultimately got back from the pawnbroker for 2700 drachmae of copper (= 45 silver dr., say 33 s.). The thieves went off with it *ἐξέντες γυμνόν*. He meanwhile got away *μετ' ἐνδύματος* supplied by his friends (*ὑπὸ τῶν γνωρίμων*), which at least implies that he could not have done without the *ἐνδυμα*. (Note the substitution of this more general word, that used of the Wedding Garment in the parable (Mt 22^{11 f.}), where also it is a *ἱμάτιον*.) It may be noted that both our citations illustrate Luke's form of the Logion (6²⁹), in which the assailant snatches the outer garment; the climax in Mt 5⁴⁰ gets a little emphasis from the high price which our papyrus shows a *ἱμάτιον* could fetch. But we are not deterred by Harnack from pleading out of these documents for the originality of Luke, whose version obviously describes a common form of robbery. The Matthaean form may possibly be assimilated to the OT language about taking a man's garment as a pledge. Another instance where *γ.* may well have its literal force is afforded by the well-known letter of the prodigal son to his mother, BGU III. 846⁹ (ii/A.D.) (= *Selections*, p. 94) *αἰγραψά σοι ὅτι γυμνός εἰμαι*, “I wrote you that I hadn't any clothes.” Cf. for the verb P Oxy VI. 903⁷ (iv/A.D.), where a woman accuses her husband of applying fire to her daughters—*γυμνῶσας αὐ[τὰς] παντέλως*, “having stripped them quite naked”; and for the compound, P Magd 24⁷ (B.C. 217) *ὥστε καὶ ἀπογυμνωθῆναι μου τὸ στήθος*, as the result of a certain woman's *ἐπισπασαμένη τῆς ἀναβολῆς τοῦ ἱματίου* according to Wilcken's restoration (*Archiv* vi. p. 274). The verb is used metaphorically in a difficult papyrus letter printed from *Mélanges Chatelet* in Preisigke 4317 (c. A.D. 200): l. 25 (best taken as beginning a sentence) has *γεγύμνωμαι καὶ ὄβρισμαί* (-μαι repeated) *παρὰ πάντων τῶν συντολιτῶν*. The adj. is MGr, and has the corresponding verb *γυμνῶν*.

γυναικῆριον.

For this NT ἄπ. *εἰρ.* (Vg. *mulierculas*) Sir W. M. Ramsay (in a letter of Dec. 12, 1910) suggests the analogy of Cicero's *barbatuli juvenes* (*ad. Att.* i. 14. 5, and 16. 10), young swells with neatly and fashionably trimmed beards. The *γυναικῆρια* of 2 Tim 3⁶ would then be society ladies, borne by caprices in various directions and full of idle curiosity. The word is found in Epictetus iv. 1. 86 *τῶν καλῶν γυναικαρίων*, cf. ii. 18. 18, etc. Grimm quotes Diocles, a comedian of v/B.C.

γυναικεῖος.

An apt parallel to the use of this word in 1 Pet 3⁷ is afforded by P Oxy II. 261¹² (A.D. 55) where a woman appoints her grandson to act as her representative in a lawsuit—*ὅψι δυνάμειν προσκαρτερῆσαι τῷ κρητηρίῳ διὰ γυναικεῖαν ἀσθένειαν*, “since she is unable owing to womanly weakness to remain at the court” (Edd.). See also P Petr I. 12⁸ (B.C. 238) as completed II. *Introd.* p. 12 *χιτῶνος ἱέρου γυναικεῖου*, “a woman's woollen *chiton*,” PSI I. 64¹⁰

(?i/B.C.) in which a woman comes under a solemn promise to a man . . . οὐθενὶ ἄλλῳ [ἀ]νθρώπων σ[υ]νέσθαι κατὰ γυναικείον τρόπον πλ[ήν] σοῦ, P Lond 191⁷ (A.D. 103-17) (= II. p. 264) δῖφρος χαλκοῦς γυναικείος, P Oxy III. 493¹⁸ (early ii/A.D.) γυναικείον (i. γυναικ-) κόσμον, P Hamb I. 10²¹ (ii/A.D.) γυναικείας συνθέσεις, "ladies' evening dresses," to which robbers had helped themselves, together with ten πλατύσημοι γυναικείῳ, "lati clavi." The word is naturally quite common.

γυνή.

This old noun retains from Homer down to MGr—where it has only changed its declension (ἡ γυναῖκα)—the two meanings of "woman" and "wife": it is superfluous to illustrate the one or the other, as we should get no light on the only questions that arise in NT, such as which word to use in rendering Mt 5²⁸. The meeting of two words characteristic of that passage does, however, make it worth while to quote Wünsch *AF* 5⁴⁵ (iii/A.D.), where Domitiana prays that her lover may be wholly devoted to her, μηδεμίαν ἄλλην γυναῖκα μήτε παρθένον ἐπιθυμοῦντα. That γυναῖκα = "married woman" in Mt *l.c.* is anyhow probable. The phrase of Mk 12¹⁰ etc., may be paralleled in the oldest

extant Greek papyrus, P Eleph 1⁸ (B.C. 311) (= *Selections*, p. 2) λαμβάνει Ἡρακλείδης Δημητρίαν Κόϊαν γυναῖκα γνησίαν παρὰ τοῦ πατρὸς κτλ.

The irregularity of the word's flexion naturally produced some levelling. In general, as MGr shows, the single nom. sing. yielded to the oblique cases; but sometimes we find the reverse. Thus in *Cagnat* IV. 833 (Hierapolis, ii/A.D. or later) Ἀὐρ. Ἀξείου (οὐ)αιτρανοῦ καὶ τῆς γυνῆς αὐτοῦ Σεραπίας.

γωνία.

P Oxy II. 243²¹ (A.D. 79) ἀπὸ τῆς βορινῆς γωνίας τοῦ προπυλῶνος, "from the northern angle of the gateway," P Lond 122⁸ (magic, iv/A.D.) (= I. p. 116) ἐν ταῖς ὁ γωνίαις τοῦ οὐρανοῦ (cf. Rev 7¹, 20⁸). P Ryl II. 130⁹ (A.D. 31) εἰς τὸν ὑπάρχοντά μοι περὶ Εὐήμερειαν τῆς Θεμιστο(ν) μερίδος ἐλαιῶνα ἐν τῇ γωνίᾳ, "in the area of Euhemeria in the division of Themistes at the corner" (Edd.). *Ib.* 156¹³ (i/A.D.) ἀπὸ τῆς λιβικῆς γωνίας τοῦ πύργου. The noun was naturally used in architectural documents, like *Syll* 537 (iv/B.C.) *ter.* Schlageter, p. 12, gives instances of the adj. γωνιαίος, "angularis," from the inscriptions, remarking that it seems to be used principally in the Κοινή. In MGr γωνιά = "corner," "angle."



δαιμονίζομαι—δακρύω

δαιμονίζομαι

in its NT sense of being possessed with demons seems to occur only in later Greek. For a form δαιμονιάζω, otherwise unknown, see the Paris Great Magical Papyrus, Leaf 33¹⁰⁰⁷ (c. A.D. 300) πρὸς δαιμονιαζομένους Πιβήχως δόκιμον, “for those possessed by demons, an approved charm by Pibechis” (cited by Deissmann *LAE*, p. 251). The normal form occurs in P Leid W^{vi}.³⁰ (ii/iii A.D.) ἐν (ἐάν) δαιμονιζόμεν(φ) εἴπης τὸ (δνομα), προσάγων τῇ βενὶ αὐτοῦ θεῖον καὶ ἀσφαλτον, εὐθέως λαλήσει (sc. τὸ δαιμόνιον) κ(αὶ) ἀπελεύσεται. In MGr the act. δαιμονίζω appears, = “drive mad”: cf. Abbott *Songs*, p. 224 (no. 47). The derived noun δαιμονισμός occurs in Vettius Valens, p. 2¹⁸.

δαιμόνιον.

The old adj. may be seen in *OGIS* 383¹⁷⁵ (i/B.C.) where Antiochus of Commagene dedicates temple slaves κατὰ δαιμόνιον βούλησιν.

Syll 924¹⁴ (B.C. 210-5) τὰς εἰς τὸ δαιμόνιον εὐσεβείας, and similarly 279¹⁵ (c. B.C. 193) τῆς συναντωμένης ἡμῖν εὐμενίας διὰ ταῦτα παρὰ τοῦ δαιμόνιου (following τῆς πρὸς τοὺς θεοὺς εὐσεβείας, and succeeded by τὴν ἡμετέραν εἰς τὸ θεῖον προτιμίαν) are witnesses to the growing sense in later Hellas of the unity of the Divine. Paul's solitary τὸ θεῖον in Ac 17²⁹ is the only NT passage which recalls this impersonal conception. The “Septuagint Memorial” from Hadrumetum of iii/A.D., published by Deissmann *BS*, p. 271 ff., opens with an adjuration to the demonic spirit of the tomb on which the spell was laid—ὀρκίζω σε, δαιμόνιον πνεῦμα τὸ ἐνθάδε κείμενον, τῷ ὀνόματι τῷ ἁγίῳ Αὐθ κτλ., where the editor refers to the belief of post-biblical Judaism that the δαιμόνια stay beside the grave, and compares the Gospel idea that the demons reside in lonely and desert regions (Mt 12⁴³: cf. Mk 5³ and see Baruch 4³⁵). The magic papyrus P Lond 46¹²⁰ (iv/A.D.) (= I. p. 69 f.) has εἰσάκουσόν μου καὶ ἀπόστρεψο[ν] τὸ δαιμόνιον τοῦτο, and later ¹⁸⁴ ὑπόταξόν μοι πάντα τὰ δαιμόνια ἵνα μοι ᾗν ὑπήκοος πᾶς δαίμων οὐράνιος καὶ αἰθέριος καὶ ἐπίγειος καὶ χερσαῖος[ε] καὶ ἔνυδρος. That a magic document by a writer who knows Judaism, perhaps even Christianity, should use δαιμόνιον of an evil spirit is, of course, not strange. The noun may be quoted from Vettius Valens: thus p. 67⁵ ὑπὸ δαιμονίων καὶ φαντασίας εἰδῶλων χρηματισθήσονται, where it is clearly something weird. Elsewhere he uses it much as τὸ θεῖον, as p. 355¹⁵ δυνάμενος τυχεῖν ὧν μὴ ἐβούλετο τὸ δαιμόνιον παρέχειν.

It may be noted that in Lk 4³⁵ D δαιμόνιον has a masc. predicate—ρίψας αὐτὸν τὸ δαιμόνιον, and that in 9⁴ D it is feminine—ἐπὶ πᾶσαν δαιμόνιον: see Wellhausen *Einleitung*, p. 12.

δαίμων.

The word is used in its old sense in P Leid W^{xiv}.⁹ (ii/iii A.D.) δαίμων δαιμόνων, in a spell addressed to a divinity. It answers often to the Latin *Genius*. Thus in a notification of the accession of Nero, P Oxy VII. 1021⁹ (A.D. 54) the Emperor is described as ἀγαθὸς δαίμων διὰ τῆς οὐκοιμένης (ἐ. οἰκ—), “the good genius of the world.” Similarly *OGIS* 666² Νέρων] Κλαύδιος . . . ὁ ἀγαθὸς δαίμων τῆς οἰκουμένης, σὺν ἅπασιν οἷς εὐεργέτησεν ἀγαθοῖς: cf. *ib.* 672⁷ (A.D. 80) with reference to the Nile—ὥρῳ γὰρ Ἀγαθὸς Δαίμων ποταμὸς ἐπὶ τὰ τρία στερεὰ κτλ. In a private letter of iii/A.D. the combination occurs as a proper name, P Strass I. 73⁴ Ἀγαθὸς Δαίμων σὺν σοὶ εἰσελθὼν διεπέμψατο: cf. BGU II. 494¹⁴ (ii/A.D.), *al.* For the word in a bad sense, see the magical incantation, P Par 574¹²²⁷ (iii/A.D.) (= *Selections*, p. 113) πρᾶξις γενναία ἐκβάλλουσα δαίμονας, “a notable spell for driving out demons,” and the Christian amulet in which the wearer prays, ὅπως διώξῃς ἀπ’ ἐμοῦ τοῦ δούλου σου τὸν δαίμονα προβασκανίας, “that Thou mayst drive from me Thy servant the demon of witchcraft”—BGU III. 954⁹ (c. vi/A.D.) (= *Selections*, p. 133). In P Grenf II. 76⁸ (A.D. 305-6) two νεκροτάφοι from Kusi agree to a formal divorce, seeing that “owing to some evil deity” they have renounced their wedded life=ἐπὶ (ἐ. ἐπὶ) ἐκ τινὸς πονηροῦ δαίμονος συνέβη αὐτοὺς ἀποξέυχθαι ἀλλήλων τὴν κοινὴν αὐτῶν συνβλῶσιν. So P Cairo Preis 2¹² (A.D. 362) ὡς τῆς γυναῖκος μου πῖραν λαβοῦσαν (for λαβοῦσης) δέμονος, “in the belief that my wife had had experience of a demon.”

δάκνω

survives in MGr δαγκάνω, also δάκνω, with noun δάγκαμα “a bite,” which puts it among words which have not changed in 3000 years. But we cannot quote from Κοινή documents. Vettius Valens p. 127²⁰ has the noun, θηρίων δακετῶν αἰτίαις.

δάκρυον.

P Petr II. 1⁴ (c. B.C. 260) μετὰ δακρύων, which Mayser, *Gr.* p. 268, notes must not be assigned to δάκρυ, despite the heteroclite δάκρυσιν in NT. BGU IV. 1141²⁷¹ (c. B.C. 14) οἶαν γὰρ ὕβριν μοι πεπότηκεν ἐν τῷ κήπῳ καὶ ἐν τῇ οἰκίᾳ . . . ἡ ἦν δάκρυα σοὶ γράφειν, γεγραφέκειν ἂν ἀπὸ τῶν δακρύων, “wenn Thränen ein Brief wären” (Ed.). The noun survives still.

δακρύω

survives as δακρύω to-day, with ptc. δακρυσμένος = “red with weeping.” It may be quoted from *Preisigke* 373, an undated tombstone, Μάγνα, [σὲ] θανοῦσ[αν] πᾶσα γῆ δακρυσά[τω].

δακτύλιος.

BGU III. 781^{11, 12} (i/A.D.) ἔχοντα καὶ ἀτάρια δακτύλια, P Oxy III. 497¹⁹ (a marriage-contract—early ii/A.D.) τῆς τοῦ δακτυλίου ἐγλογίης. A will of ii/A.D., PSI III. 240¹², concludes a list of γυναικεῖος κόσμος with δ[α]κτύλιον χρυσόν, left to the writer's daughter. In the magical papyrus P Lond 46²⁰¹ (iv/A.D.) (= I. p. 71) a spell is headed Ἐρμού δακτύλιος καθάρου ποιήσεις, "The ring of Hermes and the preparation of the beetle." From the inscriptions we may cite *OGIS* 56²² (B.C. 239) ἐν τοῖς δακτυλοῖς οἱ φοροῦσι (οἱ ἱερεῖς), *ib.* 229²⁸ (iii/B.C.) σφραγισάσθωσαν Σμυρνα[ίων] οἱ τε στρατηγοὶ καὶ οἱ ἐξετασταὶ τῶν τε τῆς πόλεως δακτυλίων καὶ τοῖς αὐτῶν. There are numerous occurrences in *Syll*: see Index. For the diminutive δακτυλίδιον, which is rejected by the Atticists, see BGU III. 843⁸ (i/ii A.D.) τό μοι δακτυλίδιον, *ib.* IV. 1104¹² (B.C. 8), P Oxy X. 1273¹¹ (A.D. 260) δακτυλίδιον μικρόν τετάρ[τ]αις ἡμισυ, "a small ring weighing $\frac{1}{2}$ quarter." Δακτύλιος occurs with an anatomical sense in P Ryl I. 28²⁸ (iv/A.D.) ἡ ἔδρα, δακτύλιος δὲ ὑπὸ τινων καλουμένη: see LS. In MGr we have δαχτυλίδι, "finger-ring."

δάκτυλος.

P Amh II. 110⁸ (A.D. 75) οὐλὴ δακτύλῳ μικρῷ χειρὸς [ε] ἀριστάρως, so P Fay 92^{7, 10} (A.D. 126), P Grenf II. 46⁹ (A.D. 137), etc. P Lond 46⁴⁵⁸ (iv/A.D.) (= I. p. 80) τὸν Ἰδαῖον τῆς ἀριστάρως σου χειρὸς δάκτυλον is a reference to mythical magicians, the Δάκτυλοι Ἰδαῖοι, whose name is transferred to one of the fingers. With Lk 11²⁰ cf. the ostrakon charm of the late Empire, cited by Deissmann *LAE*, p. 309, . . . ἐξορκίζω κατὰ τοῦ δακτύλου τοῦ θεοῦ, εἶνα μὴ ἀναχάνῃ αὐτόν, "I adjure . . . by the finger of the god that he open not his mouth to him." The word is found as a measure of length in the new classical fragment P Oxy IV. 669 (iii/A.D.): cf. the use of δακτυλιστής in P Fay 112¹¹ (A.D. 99), where the editors suggest "measurer" as a possible meaning, and similarly in P Amh II. 126³⁸ (early ii/A.D.). MGr is δάχτυλο.

Δαλματία.

The spelling Δελματία (2 Tim 4¹⁰ C 424** and other cursives—cf. Δερματίαν A) appears in *Preisigke* 173 (c. A.D. 200), the tombstone of T. Aurelius Calpurnianus Apollonides, who among other distinctions had been ἐπὶ(τροπος) Δελματίας. It is supported by the derivative δελματική, the name of a kind of robe, spelt this way in BGU I. 93⁷ (ii/iii A.D.) καλῶς ποιήσεις διαπέμψας αὐτῇ τῇ[ν] δελματικὴν, P Oxy VII. 1051¹⁸ (iii/A.D.) δελματικὴ λινὰ ἄ, and the diminutive δελματίκιον which occurs twice in the last papyrus, and in *ib.* 1026¹⁰ (v/A.D.) δελματίκιον ὀνύχινον, "an onyx-coloured Dalmatian vest" (Erd.). See Deissmann *BS*, p. 182, where against the supposition of Alexandrian spelling (so Hort) is quoted CPR 21¹⁸ (A.D. 230) δαλματική. *Dalmatica* is the Latin spelling (Souter).

δαμάζω.

Vettius Valens p. 285³⁰, ἐπὶ μὲν τῶν στερεῶν ἡφιδίων ἡ μοιρῶν παρόντες ἀπαξ τε καὶ ἀπαραιτήτως δαμάζουσιν, ἐν δὲ τοῖς δισώμοις πλεονάκις.

δάμαλις

is found *ter* in a Coan inscription *Syll* 617. See also the Mysteries inscription from Andania, *Syll* 653²⁴ (B.C. 91) Μεγάλους θεοῖς δάμαλιν σὺν, so ²⁵. A diminutive is found in P Flor II. 150³ (A.D. 267) τὰ βοῦδια δσα ἔχας . . . ἦτε δαμάλια ἦτε μαζονα. Δάμαλις is found as a proper name for Athenian women: see Pape *Wört. d. gr. Eigennamen s.v.*, Renan *Saint Paul*, p. 209 n².

Δάμαρις.

Renan (*Saint Paul*, p. 209 n²) suggests that this otherwise unknown proper name in Ac 17²⁴ may really stand for Δάμαλις: see above.

δανεῖζω.

A few examples will suffice of this very common verb—P Fay 11⁶ (c. B.C. 115) ἰδάνεισα [Θεοτ]ίμῳ . . . πυρῶν ἀρ(τάβας) [ἡ] (ἡμισυ), "I lent to Theotimus $7\frac{1}{2}$ artabae of wheat, P Cairo Preis 43¹⁰ (A.D. 59) δρ[α]χμὰς . . . [ἀς] ἰδάνεισεν α[ὐτ]ῷ, P Oxy III. 485¹² (A.D. 178) ἰδάνεισα κατὰ δημόσιον χρηματισμόν, "I lent in accordance with a public deed," *ib.* 510⁸ (A.D. 101) ἀς ἰδάνεισεν αὐτοῖς κατὰ δανείου συγγραφὴν, "which he lent to them in accordance with a contract of loan." For the middle, see P Oxy IV. 836 (i/B.C.) ἀποδότωσαν δὲ οἱ δεδανεισμένοι Θ. τὰς τριάκοντα δύο ἀρτάβας τῶν πυρῶν, "but let the borrowers restore to T. the thirty-two artabae of wheat," *ib.* X. 1281⁶ (A.D. 21) δεδάνισμαι τὴν τιμὴν, "I have borrowed the price," *ib.* III. 471²¹ (ii/A.D.) ὥστε καὶ ἐπιδείξει ἦν αὐτῷ πρὸς τοὺς δανειζομένους ἃ ἐπαρτεν, "showed off to the borrowers what he had been doing (Edd.). P Flor I. 1³ (A.D. 153) combines them—δραχμὰς διακοσίας ἀς ἀνείρηται ἡ δεδανισμένη παρὰ τῆς δεδανικῆς.

Wackernagel *ThLZ* 1908, Sp. 637, observes that the new future δανῶν in LXX proves that itacisim goes back to the translators and not merely the scribes. Δανεῖζω could not make an "Attic future" δανῶν until the last vestige of difference between εἰ and ι had gone.

δάνειον.

P IIib. I. 89¹⁶ (loan of money—B.C. 239) Ζηνίων Θεοδό[τη] τὸ δάνειον τὰς φ (δραχμὰς) [δι]πλοῦν, "Zenion shall forfeit to Theodote twice the amount of the loan of 500 drachmae" (Edd.), P Grenf II. 24¹⁰ (B.C. 105) τὸ δὲ δάνειον τοῦτο ἀποδότω Ψεμμενχῆς Πετεαρσεμβεί, BGU IV. 1095¹² (A.D. 57) τὰ δένηα (i. δάνεια) ἐν χειρὶ γέγοναι (i. γέγονε), P Fay 119¹⁸ (c. A.D. 100) τ[ὴν] διαγραφὴν τοῦ χόρτου ποῦ τίθικας καὶ τὰ δάνιον αὐτοῦ τῆς μνᾶς ἣ ἐστὶ γραφὴ; "where did you put the notice of payment for the hay, and the contract for his loan of a mina?" (Edd.), P. Oxy I. 68¹² (A.D. 131) τοῦ δανείου ἀσφάλ[ε]ϊαν, "the security for the loan, *ib.* X. 1262¹⁶ (A.D. 197) σπέρματα δάνεια, "a loan of seed." For P Petr II. 11 (1)⁶ (iii/B.C.) (= *Selections*, p. 8) τὸ δὲ λοιπὸν εἰς τὸ δάνειον κατέβαλον, Wyse proposes, and Mahaffy adopts (App. p. 4), the rendering "I have paid as an instalment of interest" instead of "I have put out to interest."

δανειστής.

P Petr III. 53 (7)^o (iii/B.C.) *φυγαδεύοντας τοὺς δανειστάς*, BGU IV. 1079¹⁰ (A.D. 41) (= *Selections*, p. 40) πολλοὺς δανιστάς *ἔχομεν*, P Oxy I. 68²⁵ (A.D. 131) τοῖς τοῦ Σαραπίωνος δανισταῖς, "Serapion's creditors," P Ryl II. 117¹⁰ (A.D. 269) *φάσκων εἶναι αὐτὸν δ[α]νιστὴν ἐκείνου*, "professing to be a creditor of his" (Edd.).

δαπανάω.

P Giss I. 21^o (early ii/A.D.) διὰ δαπανῆς (*sic leg.*) λίτραν μίαν καὶ ἄλλης στατήρα, P Oxy VIII. 1143^o (c. A.D. 1) *ἐδαπανήθησαν* εἰς τὸ ἱερὸν ἄλδς (ἀρτάβαι) β, P Fay 125^o (ii/A.D.) τὸ δαπανηθ[έν] παραδέχομαι, "I will make an allowance for the expense" (Edd.), P Flor III. 334^o (ii/A.D.) καὶ πάλι τῇ σῇ σφραγίδι ἀσφαλῶς κλείσας σφράγισον τὸ δαπανηθὲν ἀνάλωμα εἰς τοὺς θησαυροὺς, εἰς ἣ (for ἦν?) *δοῖόν ἐστιν*. In *OGIS* 59¹⁵ (c. B.C. 188) Ptolemy V announces a yearly grant of 111 Ptolemaic drachmae to the garrison on the island of Thera—*ὅπως ἔχουσιν εἰς τε τὰς θυσίας καὶ τὸ ἀλειμμα δαπανᾶν*. With *ἐν*, as in Jas 4^o, BGU I. 149^o (ii/iii A.D.) καὶ ἐν πυρὶ κατ' ἔτος δαπανᾶται τὰ ὑπογε-
γραμμένα. Other things than money may be the subject: thus an undated ostrakon in *Archiv* v. p. 179, no. 34 τοὺς ἡλούς, οὓς ἡγόρασας, ἐπιμελῶς τήρησον, *ὅπως Τύραννος ὁ κυβερνήτης μαρτυρήσῃ μοι, ὅτι διὰ αὐτοῦ ὁμοῦ ἐδαπανήθησαν*.

δαπάνη

is very common. Thus P Fay 101 *verso*⁵ (c. B.C. 18) δαπάνης (δραχμαὶ) δ, P Oxy II. 294²⁷ (A.D. 22) (= *Selections*, p. 36) εἰς δαπάνην οὐ ἔχει μου, "with reference to the expense of what he has belonging to me," *ib.* VIII. 1125¹⁸ (ii/A.D.) ἰδίαις αὐτοῦ δαπάναις. In P Lond 356¹⁸ (i/A.D.) (= II. p. 252, *Selections* p. 59) the writer warns his correspondent that if he sells him stale drugs—*γίνωσκεσαντὸν ἔξοντα πρὸς ἐμὲ περὶ τῶν δαπανῶν*, "understand that you will have to settle with me with regard to the expenses." P Lond III. 1171²⁴ (accounts—B.C. 8) (= III. p. 178) shows the new word *ὑπερδαπάνη*, i.e. "debit balance" or "deficit": *ὑπερδαπανόν(?)* and *ὑπερδαπάνημα* are also found in this sense in the same papyrus. The simple *δαπάνημα*, which belongs to later Greek, is common, e.g. BGU III. 1001¹³ (B.C. 56) τὰ τε βλάβη καὶ δαπανήματα.

Δαυεῖδ.

On the spelling of this name see J. H. Moulton *Grammar of NT Greek* II. § 45, and cf. below *s.v.* Σιλουανός.

δέησις.

With *δέησις*, "supplication," as in Phil 1⁴, may be compared P Par 69^{E.11} (A.D. 232) *ἐνθα σπονδὰς καὶ δειήσεις ποιησάμενος*, and the Ptolemaic P Petr II. 19 (1a)² where a prisoner supplicates *μετὰ δέησεως καὶ ἱκετείας οὕνεκα τοῦ θεοῦ καὶ τοῦ καλῶς ἔχοντος*, "in the name of God and of fair play" (Ed.). In one of the Serapeum documents regarding the Twins, P Lond 21²⁰ (B.C. 162) (= I. p. 13), Ptolemy petitions Serapion on their behalf, *ἀξίω σὺν σε μετὰ δέησεως νομίσαντα ταῖς διδύμαις ἰδεῖν* (= ἰδεῖν) *σε ταῦτα διδόναι*; cf. the *δέησις* addressed by a woman to Abinnaeus, P Lond 306 (c. A.D. 346) (= II. p. 281), and P Giss I. 41¹⁰ (time of Hadrian) *ἐπινεύσαντος οἱ[δ]ν τῇ[ι]*

δέησει μου, of a petition to the Praefect Apollonius. For petitions addressed to the Emperor cf. Cl¹ Herm 6¹ *ὑπὲρ τοιούτων ὅποια προ[ση]γάκαμεν τὴν δέησιν ποιούμεθα*: the statement follows, with *θ[ε]οῖσιν αὐτοκράτωρ* in the next line. So *ib.* 119 *verso*^{11.11}, where Gallienus replies *καλεῖ δὲ καὶ ἡ τοῦ δι[κ]αίου τάξις ὥς καὶ τὰ ἐκ τῆς παρὰ σοῦ δέησεως ἐτοίμως [δ]ιδ[ό]ναι τὴν χάριν*. It is clear that the word is a strong one, even if the language of exaggeration will sometimes employ it where "request" would express the sense: thus BGU I. 180¹⁷ (A.D. 172) *δικαίαν δέ[ησιν]ν ποιούμενος*, P Gen I. 16¹⁰ (A.D. 207) *δέησιν σοι προσφέρομεν, κύριε*. The noun and its original verb *δέομαι* retain connexion with the idea of "need"; and *δέησις* was thus ready for its special NT use of "entreaty" towards God—we recall Trench's epigram defining prayer as "the mighty utterance of a mighty need."

δεῖ.

For the conjunctive, as in Mt 26²⁸, cf. P Fay 109⁵ (early i/A.D.) *ἐάν σε δῇ* (for *δέη*) *τὸ εἰματίον σου θεῖναι ἐνέχυρον*, "even if you have to pawn your cloak" (Edd.). In P Tebt I. 58⁶ (B.C. 111) we have *ἐάν* followed by the indicative—*ἐάν δεῖ σε συνπσεῖν τῷ Ἀνικίτῳ, σύνπσαι*, "if you must meet Anicetus, meet him" (Edd.): cf. Mayser *Gr.* p. 325. Other examples of the verb are P Par 46¹⁵ (B.C. 153) *διὰ καὶ ἡγούμενος δεῖν ἐπ' ἄλλου μὲν μηθενὸς αὐτῷ διακριθῆναι*, P Lille I. 26⁷ (iii.B.C.) *περὶ* (corr. from *πεερί*) *δὲ τούτου τοῦ μέρους δέησαι ἐπισχεῖν*, P Tebt II. 341⁴ (A.D. 140–1) *δέησαι ἐπισταλῆναι εἰς δάνε[ι]α σπέρματα κατασπ[ο]ρᾶς κτλ.*, "it will be necessary to send on account of loans of seed-corn for the sowing," etc., *Michel* 1001^{viii.5} (Theran Doric—c. B.C. 200) no one may bring forward a proposal *ὥς δεεῖσθαι διαλῦσαι τὸ κοινὸν εἰ τὰς θυσίας*, P Flor II. 133² (A.D. 257) *ἴδι μὲν ὑμᾶς μηδὲ ὑπομνήσεως χρῆζαι*, "you oughtn't even to have needed a reminder," P Oxy X. 1293¹⁰ (A.D. 117–38) *ἴδει αὐτῷ διδόναι σοι (? ἢ. ὅτι) οὐκ ἔστ' αὐτὸς Σαρᾶς, ἀλλὰ ἄλλος ξένος ἐστὶν οὗ δεῖ με πισθῆναι ὥς ἐσχέκατε*, "you ought to have given him a letter, because it is not S. but another stranger whose word I have to take that you have received it" (Edd.). See also *s.v.* δέον.

δείγμα

is found = "Plan," "Planskizze" in P Giss I. 15³ *κόμει τῆς Ἰβάνο[ς] τὸ δείγμα*: cf. the fragmentary P Petr II. 8 (2a)⁸ (B.C. 246). The word is used of a "sample" in P Hib I. 39¹⁵ (B.C. 265) *δείγμα σφραγισάσ[θ]ω*, "let him seal a sample" of corn, so *ib.* 98¹⁷ (B.C. 251), P Lond 256 *recto*³ (A.D. 11–5) (= II. p. 97) *ἐπισφραγί[σ]με[ι]νοις δειγμασι*, P Oxy IV. 708⁵ (A.D. 188) *ἐν τῇ τ[ῶ]ν δειγμάτων ἄρσει*, "at the weighing of the samples" (Edd.): cf. P Oxy I. 113⁵ (ii.A.D.) *συνήλλιξα ἐκείνη τῇ ἐπιστολῇ δείγμα λευκίονα*, "I enclosed in the former packet a pattern of white-violet colour" (Edd.). In P Oxy I. 63⁸ (ii/iii A.D.) we have *τοὺς δειγματοάρτας*, "the inspectors," and in *ib.* X. 1254⁵ (A.D. 260) *εἰς δειγματοκαταγωγίαν*, "for the conveyance of samples" of wheat. MGr *δείγμα* = "proof."

δειγματίζω.

This very rare verb may now be illustrated from P Tebt II. 576 (B.C. 14–3), where a list of lands cultivated by *δημόσιοι γεωργοί* begins *ἷξ (ἔτους) σπόρος δειγματισ(θεῖς)?*

δημ(οσίων) γεωργ(ών). It is also found along with the subst. in the Greek fragment of the Ascension of Isaiah P Amh I. i viii. 21 ἀπὸ τοῦ δειγματισμοῦ ὅτι [ἐ]δειγμάτισεν τὸν [Σ]αμαήλ. The subst. occurs in BGU I. 246⁸ (ii/iii A.D.) κινδυνεύω καὶ ταῦτα (?) ἀπολίσσαι μετὰ καὶ δειγματισμοῦ καλῶς ἐτρήκατε (? ἐτρήκατε) καὶ μονέμεναι (l. μονίμεναι), and in P Gizeh 10271¹² (in *Archiv* ii. p. 81) ἕως τοῦ δειγματισμοῦ, an l on the Rosetta Stone, *OGIS* 90²⁰ (B.C. 196) τὰ πρὸς τὸν δειγματισμὸν διάφορα, "the cost of having them verified." The verb takes an infin. in P Ryl I. 28²² (iv/A.D.), where if the ὑπόταυρος "quivers," δειγματισθήσεται ὁ τοιοῦτος ἀπολίσσεται τι κρυφμαίων: in⁷⁰ δειγματ[ι]σμούς καὶ λοιδορίας καὶ κρυφμαίων πραγμάτων ἐπιφάνειαν seems to mean "exposures."

Since δειγματίζω does not begin to appear till long after παραδειγματίζω, it is quite conceivable that παραδειγμα produced the latter verb, and δειγματίζω was shortened from it by the help of the noun δείγμα. The early appearance of δειγματισμός (B.C. 196) is the main difficulty, since that is coeval with παραδειγματίζω.

δείκνυμι.

The verb is not so common as we might have expected, but for the ordinary meaning we may cite P Oxy III. 471⁷⁵ (ii/A.D.) σύνβολα δεικνύντα, "showing signs," and for the metaphorical, as Jas 2¹⁸, 3¹³. *ib.* II. 237^{vi. 21} (A.D. 186) οὐδέμιαν μὲν οὔτε ὄβριον οὔτε ἄλλο ἄδίκημα εἰς αὐτὸν ἀπλῶς ἐφ' ᾧ μέμφεται δεῖξαι ἔχων, "he could not indeed cite a single insult or any other act of injustice against himself with which he charged me" (Edd.): cf. *ib.* I. 67¹⁸ (A.D. 338) εἰν' οὕτως διχθῇ [ἀ]ντῶν ἢ καθ' ἡμῶν [πλεον]εξία, "in this way their aggression against me will be made clear" (Edd.). A ii/A.D. calculation of the naubion-tax upon cateoci, printed in P Tebt II. p. 339 f., is followed by δεικνύται, "proved," written "in a cursive but probably not different hand" (Edd.). *OGIS* 267¹⁸ (iii/B.C.) οἱ μετὰ ταῦτα δεικνύμενοι (στρατηγῶ), where the *simplex* takes the place of the commoner ἀποδείκνυμι (see s.v.) in this sense. With the use of the verb in Jn 14⁸, etc., we may compare the Christian prayer, P Oxy VIII. 1150⁸ (vi/A.D.) δειξὼν τὴν δύναμιν σου. On the Christian sepulchral inscription, P Hamb I. 22³ (iv/A.D.) ὡς θεοῦ μεγάλιοι τὸν οὐδέποτε δράκεν ἀνὴρ (cf. Jn 1⁸), ὃς τυφλοῖσιν ἔδωκεν ἰδεῖν φάος ἡελίοιο, δειξὼν ἐν ἀνθρώποισι κτλ., the editor remarks that we may either supply φάος after δειξὼν, cf. Isai 53¹¹, or possibly take δειξὼν absolutely as in Numb 16³⁰, Ps 58(59)¹⁰ ὁ θεός μου δείξει μοι ἐν τοῖς ἐχθροῖς μου. For the ordinary meaning "exhibit" we may cite the rescript of Caracalla, P Giss I. 40^{11. 28} (A.D. 215), where the Emperor, from his record an excellent judge of *Kultur*, lays it down that ἔτι τε καὶ [ω]ρὴ δεικνύει ἐναντία ἡθῆ ἀπὸ ἀναστροφῆς [πο]λεμικῆς εἶναι ἀγροίκους Α[λ]γυπτίους. MGr is δείχνω or δείχτω, with meaning unchanged.

δείλια.

For this NT ἀπ. εἰρ. (2 Tim 1⁷) cf. BGU II. 372^{i. 28} (A.D. 154) δειλίαν with a gap both before and after, and P Giss I. 40^{11. 11} (A.D. 215) δειλίας αἰτία.

δειλιάω.

In P Par 68^{4.4} a person condemned to death writes to the Emperor—ἐπὶ τοῦτον δὲ πορευόμενος οὐ δειλιάσω σοι

τὴν ἀλήθειαν εἰπεῖν. The form δειλαίνω, found in Aristotle, occurs in P Tebt I. 58²⁷ (B.C. 111) οὗτος οὖν θεωρήσας με ὡς προσεδρεύοντα καθ' ἡμέραν ὥστε δειδωλάναι, "seeing me in daily attendance he has as it were turned coward" (Edd.).

δειλός.

For the neut. plur. used adverbially, see P Iand 11⁴ (iii/A.D.) ὅχλει μοι δῖλα ὁ Τρωῖος. MGr δειλός = "timid," "shy."

δεῖνα, ὁ, ἡ, τό.

To the examples of τὸ δεῖνα = "by the way," "by the bye," we may add an instance from the recently recovered Mines of Herodas, I. 43 τὸ δεῖνα δὲ ἀγριος χαμῶν ἐξ εἰδ[ί]της ἐνέπ[ι]σε. Ὁ δεῖνα in the ordinary sense, = "Mr X.," may be seen in the magic papyri where a formula is given into which any given name may be fitted: thus BGU IV. 1026^{xiii. 20} δός μοι χάριν στ[ι] . . . ὄν πρὸς πᾶσαν ἀνθρωπίνην γε[ν]ε[α]ν καὶ πάσας γυναῖκας, μάλιστα πρὸς τὴν (δεῖνα). It is generally represented by a sign, as here. Cf. P Leid W^{xxxv. 20} (ii/iii A.D.) γυναικονόρφε (i e. -μορφε) θεά, δεσπότι (σελήνη), ποιήσον τὸ δ(εῖνα) πρᾶγμα. MGr has ὁ δεῖνα(s), ἡ, τὸ δεῖνα (gen. τοῦ, τῆς δέινος) = "So-and-so," unchanged: see Thumb *Handb.* p. 98.

δεινῶς.

With the use in Mt 8⁴ cf. BGU II. 595¹⁴ (c. A.D. 70-80) ὅτι ὁ υἱός μου ἀσθενεῖ δινῶς, P Oxy VIII. 1101⁸ (iv/A.D.—Christian) ταῦτα δὲ σοι ἔγραψα νοσοῦσα, δ[ι]νῶς ἔχουσα, πάνυ μὴ δυναμένη ἀναστήναι ἐκ τῆς κοίτης μου, ὅτι πάνυ δινῶς ἔχω, *Syll* 802^{11.4} (Ephesus—iii/B.C.) οὗτος τὸ[ν] τοῦ ποδὸς δάκτυλον ὑπὸ τοῦ (Ed. ὑπὸ τοῦ) ἀγρίου ἔλκεος δινῶς διακέμ[εν]ος. For adj. cf. BGU I. 163⁹ (A.D. 108) οὐδὲν δεινὸν ἐγέν[ε]το, and from the inscriptions *Syll* 567⁷ (ii/A.D.) μηδὲν αὐτοῖς δεινὸν συνεδότας. *Preisigke* 4282, a dedication in Latin and Greek of an altar in honour of Hadrian, by a general named Serenus, who had annihilated "Agriophagos nequissimos," renders this last word by δεινοτάτους].

δειπνέω.

Interesting examples of the word occur in invitations to dinner or to a wedding-feast, e.g. P Oxy I. 110 (ii/A.D.) ἐρωτᾷ σε Χαϊρήμων δειπνήσαι εἰς κλείνην τοῦ κυρίου Σαράπιδος ἐν τῷ Σαραπίῳ αὐρίον, ἥτις ἐστὶν αἰ ἀπὸ ὥρας θ, "Chaeremon requests your company at dinner at the table of the lord Sarapis in the Serapeum to-morrow, the 15th, at 9 o'clock": similarly *ib.* 111 (iii/A.D.), III. 523 (ii/A.D.), VI. 926 (iii/A.D.), P Fay 132 (iii/A.D.). The hour, which corresponds to our 3 p.m., illustrates the elasticity of a term which will answer to our "lunch" or "supper" on occasion: it relieves some of the difficulty in Lk 14^{18. 28}, where an ἀριστον seems demanded by the details. In P Oxy VI 927 (iii/A.D.) we have the same formula and the same hour, but εἰς γάμους stands in the place of δειπνήσαι. It is curious to find our phrase "to dine out" paralleled—BGU IV. 1141³⁴ (c. B.C. 14)] οὐδὲ ἔξω δεδειπνηκέναι. Ἐύστον δὲ ἐπιγινούσας δεδειπνηκέναι ἔσω ἐν τῇ οἰκίᾳ παρὰ Ἐρωτα δις προσελαβόμεν αὐτὸν εἰς οἶκον παρ' ἐμέ: it is not clear that the parallel is more than verbal. MGr δειπνῶ = "lunch," "dine."

δείπνον.

In a lengthy account of private expenses, P Oxy IV. 736²⁸ (c. A.D. 1), we find the entry ἀσπαράγῳ(ν) [δ]είπνῳ Ἀντ(ᾱτος) δὲ εἰς τὸ περιδ[ι]πνο(ν) Ἀθη() γναφίω(ς) (ἡμωβελιον), "asparagus for the dinner of Antas when (he went) to the funeral feast of Athe . . . the fuller ½ ob." (Edd.): cf. *ib.* 738¹ (c. A.D. 1) δέπνῳ ἑ Κανωτικὸν ἥπαρ, "for dinner on the 5th a Canopic liver. For δειπνητήριον = "a civic banqueting-hall" see the inscription of the time of Vespasian (A.D. 69-79) in P Fay p. 33. Another compound, δειπνοκλήτωρ, occurs in the remarkable alternative version of the parable of Lk 14⁷ ff., found in D Φ α' after Mt 20²⁸. Nestle, *Text. Criticism*, p. 257, remarks that Artemidorus (ap. Athenaeus) called the δίατρος by this name—"a manager of the table, taster" (LS). He equates it to a Syriac phrase = "master of the feast," and claims it as belonging to the later popular language. It may accordingly represent not the entertainer but the *nomenclator*—the slave who acted as marshal at a dinner-party. Δείπνον is not frequent in our documents, but it survives in MGr. We might add P Lond 219(a) recto²,³ (ii/B.C.) (= II. p. 2), where in accounts concerning a dinner (περὶ δείπνον) the beer (ζύτον) costs 40 dr. a *chous* (nearly 6 pints), which the editor observes was a high price.

δεισιδαιμονία.

In *OGIS* 455¹¹ (B.C. 39) a temple-enclosure of the goddess Aphrodite is declared ἀσυλον—ταύτῃ δικαίῳ ταύτῃ τε δεισιδαιμονίᾳ, "eodem jure eademque religione" as the temple of Artemis at Ephesus. It is in this general sense of "religion," without any pronouncement as to whether it was right or wrong, that the word is to be understood in Ac 25¹⁹.

δεισιδαίμων.

Beyond the neutral sense attached to the subst. in the passage cited *s.v.* δεισιδαιμονία, we have no light to throw upon the exact force of the phrase κατὰ πάντα δεισιδαιμονιστέρος in Ac 17²². A convenient summary of the translations given to it with their varying shades of condemnation and commendation will be found in *ExpT* xviii. p. 485 ff. See also A. W. Verrall's comments, *ib.* xix. p. 43: he renders "exceedingly god-fearing," but accepts the view that it is meant to be a neutral term. L. R. Farnell *Greece and Babylon*, p. 193n, remarks on the prevailing bad sense of the word (as in the *Characters* of Theophrastus) in connexion with the exclusion of fear and humility from religious virtues. We find the adj. meaning "reverent" in the epitaph of a *minus*, *Kaibel* 607³ (iii/A.D.) πᾶσι φίλος ὀνητοῖς εἰς τ' ἀθανάτους δεισιδαίμων.

The adverb occurs *bis* in Aristaeas 129 with reference to unclean foods—δεισιδαίμωνες γὰρ τὰ πλείστα τὴν νομοθεσίαν ἔχειν, ἐν δὲ τοῖς παντελῶς δεισιδαίμωνες, "for the law is scrupulous in most things, but in these matters it is excessively scrupulous" (Thackeray). There is a good list of occurrences in D. B. Durham *Menander*, p. 53.

δέκα.

The indeterminate use of δέκα to denote simply a period of time, which is found in Biblical Greek (Gen 24⁴⁵, Numb

11¹⁸, Dan 1¹⁴, Rev 2¹⁰), may be illustrated from P Petr III. 36 verso⁵ where a prisoner complains that he has been harshly treated in prison—λιμῶι παραπολλύμενος μῆνες εἰςιν δέκα, "p rishing from hunger for the last ten months"; and from a more literary source in the *Mimes* of Herodas I. 24—δέκ' εἰσι μῆνες, during which a husband, who has gone on a journey to Egypt, does not write to his wife. See further Lumbroso in *Archiv* iv. p. 319 f., where some parallels are quoted from literary Κοινή. Of course there is no proof that the above is not to be taken literally.

δεκαδύο.

In the Ptolemaic papyri this is the regular form, e.g. P Petr II. 27(1)⁸ (B.C. 236) ἐκ μετρητῶν δεκαδύο, and so ⁶,⁸, P Amh II. 47⁸ (B.C. 113) πυροῦ ἀρτάβας δέκα δύο ἀτοκα. The only exception which Mayser (*Gr.* p. 316) has noted is P Vat F³¹ (B.C. 157). Similarly in inscriptions from about i/B.C. we find δεκαδύο, as well as δώδεκα, e.g. *CIA* II. 476²¹ (ii/i B.C.) δραχμαὶ δέκα δύο: see Meisterhans *Gr.* p. 159. In ostraca δώδεκα greatly predominates over δέκα δύο. In *Prolg.* p. 96 n.³ there is an unfortunate mistake, due to trusting Wellhausen: the mistake is copied in Thackeray *Gr.* i. p. 188 n¹. Wellhausen says (*Einleitung in die drei ersten Evangelien*¹, p. 11), "Zwölf in D an den beiden Stellen, wo die Zahl ausgeschrieben ist (Mt 19²⁸, Lk 9²⁷), δεκαδύο und nicht δώδεκα heisst." (So far as one can tell, in the absence of an index, he has dropped the statement in ed.²) As a matter of fact, D has δώδεκα in Mt 9²⁰, 11¹, Lk 9¹², Jn 6¹³, 47, 71, 11⁸, Ac 19⁷. Not only D but W shows δέκα δύο (*ter*, according to Sanders, p. 24). P Flor II. 141 (A.D. 264) has instructive differences between three scribes. The first writer mentions οἶνου δέχωρα δώδεκα—γ(ίνε)ται οἶ(νου) δέχω(ρα) ἰβ; the second, who endorses it, writes δώδεκα; the third writes a receipt for δέχωρα [δε]καδύο. The last is a φροντιστής or "superintendent of inland revenue," and unless a big hand is evidence (see under γράμμα) no less educated than Alypius or his correspondent Heroninus. In P Lond 1171² (B.C. 8) (= III. p. 177) we find τῆς ἰβμήνου, "the 12month": cf. for gender τὰν δευτέραν ἐξάμηνον, *Syll* 718⁹ (i/B.C.). Thackeray remarks (*l.c.*) that δεκαδύο was a shortlived attempt to displace δώδεκα, much in vogue in the Ptolemaic age, but in LXX only predominant in Chron and Judith. Δώδεκα stands alone in MGr.

δεκαεῖς

stands in Rev 13¹⁸ C, and is probably original, in view of Deissmann's convincing exposition in *LAE*, p. 275 ff. (καίσαρ θεος = 616). It is universal in papyri and other Κοινή monuments: the old forms with καί and the unit first disappeared early from all the 'teens—see J. H. Moulton *Gram.* II. § 71 (1). MGr. δεκάξι and δεκαῖξι preserve the original wavering between δεκαεῖς and δέκα ἕξ. It may be noticed that here and elsewhere Greek business documents, like our own, often repeat the numeral in letters after writing it in full: hence e.g. Preisigke 1930 (A.D. 68) ἀργ. δραχ. δέκα ἕξ γ(ίνονται) (δραχμαὶ) ἕξ.

δεκαοκτώ

occurs in Lk 13¹¹: see J. H. Moulton *Gram. l.c.* under δεκαῖξι. No illustration need be given. MGr has both

δεκοχτώ and δέκα οχτώ, which seems evidence that 18 (like 19) could be two words, unlike 13-15. Δέκα και δκτώ in Lk 13¹⁸ is abnormal: cf. Thackeray *Gr.* i. p. 188.

δεκανός,

whence ultimately our *dean*, is an "eccl." if not a "bibl." word; and it may be interesting to note its earliest appearance. This is apparently in P Tebt I. 27²¹ (B.C. 113) δεκανών των φ[υ]λακιδών. So also *ib.* 251 (early i/B.C.) δεκανῶι, and P Oxy II. 387 *verso* (i/A.D.) where among persons receiving (or paying?) certain payments in kind are δεκανοί, and a προφήτης. The editors remark that the date of the first two passages settles the question whether δεκανός is derived from δέκα or from *decem*. Δεκανικός is read by the editors in P Hib I. 30¹⁸ (B.C. 300-271), where see their note. An astronomical use is described by Mahaffy on P Petr III. 134 (p. 323). "The Egyptian year, excluding the intercalary days, was divided into thirty-six parts of ten days each, which were presided over by thirty-six decans; these decans were deities represented by constellations." Cf. Cumont, *Astrology and Religion among the Greeks and Romans*, p. 33. Wilcken, *Ostr.* i. p. 353, remarks that δεκανός, which answers to *decurio*, has the most various meanings. It may be added that the quantity assigned to *decānus* in *Thes. Ling. Lat.* (s. v.) shows that the word is to that extent independent of the older Greek, which can only be δεκανός. The use of the singular is parallel to the Latin *decenvir*, as one of *decem viri*.

δεκάπεντε

for the earlier πεντεκαδεκα is common—P Tebt I. 111⁶ (B.C. 116) πυρὼν ἀρτάβας δέκα πέντε, P Grenf I. 41⁶ (ii/B.C.) τάλαντα δεκάπεντε, *ib.* II. 38⁸ (B.C. 81) κα[λ]άμων γραφικῶν δεκάπεντε, P Oxy IV. 742¹⁴ (B.C. 2) τὴν χιλίαν δέσμη (δραχμῶν) ἑ[κα]τόμη. See under δεκάξ.

Δεκάπολις.

Cagnat III. 1057⁵ (A.D. 134) Ἀγαθάνγελος Ἀβιληνὸς τῆς Δεκαπόλεως: the editor distinguishes this Abila from A. Lysaniae, near Damascus. See also G. A. Smith (*EBi* 1051). For the formation of the name cf. Τρικωμία (as in P Par 47²⁴—c. B.C. 153), Δικωμία (BGU IV. 1208²¹—B.C. 27), and πενταφυλία (*Chrest.* I. 77⁹—A.D. 149).

δεκατέσσαρες.

Ostr 724⁷ (Ptol.) (ἀρτάβας) δεκατέσσαρας, *ib.* 735⁸ (B.C. 150 or 139) ὀ[κ]τά τέσσ(αρας), etc.: see above.

δεκάτη.

The original ἀπόμοιρα paid to the temples on the produce of vineyards, palm-groves, etc. would seem to have been $\frac{1}{10}$ th, but this was reduced by the Government to $\frac{1}{12}$ th in the case of certain favoured classes: see P Rev L 24⁴⁻¹⁰ with the editors' notes. An odd inversion of the Jewish conception of tithes comes in P Hib I. 115¹ (c. B.C. 250) where, according to the editors, the μόσχων δεκάτης refers to a 10 per cent. duty levied upon the profits obtained by the priests from calves offered for sacrifice at the temple: see also the introduction to P Tebt II. 307 (A.D. 208) and Wilcken *Ostr.* i. p. 384 f.

For ἐπιδέκατον = an "extra tenth" in connexion with fines, see P Hib I. 32⁹ (B.C. 246) note. In *Theb Ostr* 30⁶ (? B.C. 87) the word is probably used for a "tithe" simply.

δέκατος.

For the adj. in connexion with time, see P Magd 7¹⁴ (B.C. 217) ἀπόστι(λον) πρὸς ἡμᾶς ἐγ τῆς δεκάτης [τοῦ Χοίαχ. Like other ordinals, it is very frequently represented by the numeral letter: for a rather unusual combination cf. Preisigke 1929 (ostrakon, A.D. 64) ἐπ(ερ) λοσγραφ(ιας) δεκάτου (ἔτους) Νέρωνος τοῦ κυρίου.

δεκατόω

cannot be paralleled except in LXX, as far as we can find. Since δεκάτη had become a conspicuous *term. techn.* in Judaism, the coining of a new verb, to express a procedure without any real parallel in profane Greek, was wholly natural in any literature. The coining was the more encouraged, as δεκατεύω was getting new senses, in addition to "tithe": it was for instance used in astrology = τετραγωνίζω, PSI III. 158⁴ note.

δεκτός.

With θυσιᾶν δεκτὴν in Phil 4¹⁸ Nägeli (p. 61) compares the sacred inscription of the Lycian Xanthos in ii/A.D. = *Syll* 633⁸ ἐὰν δέ τις βιάσῃται, ἀπρόσδεκτος ἡ θυσία παρὰ τοῦ θεοῦ. The adj. is very common in the LXX in a sacrificial sense. Grimm can quote nothing outside LXX till c. A.D. 300 (Jamblichus); but such a verbal could hardly be branded as coined, even if there were no parallels. It came into LXX vocabulary just because it was taken to represent a Hebrew term successfully.

δένδρον.

The heteroclite pl. δένδρη occurs in P Hal I. 1⁰⁰ (c. B.C. 250), where it is laid down that one who plants an olive or a fig-tree must do it 9 ft. from his neighbour's boundary, τ[ὰ] δ' ἄλλα δένδρη πέντε [πό]δας. So in *Syll* 802¹¹ (iii/B.C.) where a blind man "incubating" in the Asclepieum dreamed that the god pulled his eyes open with his fingers, καὶ ἰδεῖν τὰ δένδρη πρᾶτον τὰ ἐν τῷ ἱερῷ: the resemblance in language to Mk 8²⁴ may be noted. The same inscr. tells of a man who fell ἀπὸ τοῦ δένδρεος (l.⁹¹—he had climbed ἐπὶ δένδρεόν τι in l.⁹⁰): Attic preserved the dat. pl. δένδρεσι. Perhaps by fusion of δένδρεον and δένδρος (neut.) the regular δένδρον arose, which is normal in Hellenistic. Thus *Syll* 535¹⁸ (Boeotian—late iv/B.C.) τὰ δένδρα ὅσ' ἂν εἴ ἐν τῷ χωρίῳ, *ib.* 532¹³ (Ionic—early iv/B.C.) δένδρα ἔμερα μὴ κόπτεν—"tame" trees are the opposite of "wild"—, *ib.* 790⁷⁸ (i/B.C.), etc. It is needless to quote papyri for the word. MGr δέντρο, also δεντρί (i. e. δένδρον) and diminutive δεντράκι.

δεξιολάβος.

We have been no more fortunate than our predecessors in tracing earlier appearances of this ἀπ. εἰρ. of Ac 23²⁹. It may be a coinage to translate some title used in the Roman army; but obviously it was coined before Luke's time, as its meaning could not be deduced from its form. Preuschen

(*HZN'* in loc.) quotes from Matthaei a scholion which is not in Grimm: δεξιόλαβοι λέγονται οἱ παραφύλακες.

δεξιός.

P Magd 24^o (B.C. 217) Ψενοβάστις τῇ αὐτῇ δεξιᾷ χειρὶ ἐπισπασαμένη τῆς ἀναβολῆς τοῦ ἱματίου—as completed by Wilcken *Archiv* vi. p. 274, P Tebt I. 39^{ss} (B.C. 114) ἐτραυματίσαν τὴν γυναῖκά μου εἰς τὴν δεξιάν χεῖρα, P Oxy X. 1252 verso^{11.19} (A.D. 288-95) ἐγὼ . . . χειροτονήθεις διὰ τῆς εὐτυχούς σου δεξιᾶς, “I having been appointed by your propitious right hand” (Edd.). For δεξιᾶ = “pledge” see P Fay 124¹³ (ii/A.D.) πάνυ γάρ μοι δοκεῖς ἄφρων τις εἶναι . . . μὴ φυλάσσειν σου τὴν δεξιάν, “indeed you appear to me to be quite mad in not keeping your pledge” (Edd.). Cf. P Leid Z⁴ (A.D. 391-2) εἰωθεν ἡ ὑμετέρα φιλανθρωπία πᾶσιν τοῖς δεομένοις χεῖρ[α] δεξιάν [δρέ]γειν. So P Oxy III. 533¹⁸ (ii/iii A.D.) ἵνα τηρήσωσι αὐτῶν τὴν δεξιάν. For the phrase of Mt 20²¹ etc. cf. P Ryl II. 154²³ (A.D. 66) οὐλ(ή) μετώπῳ ἐγ δεξιῶν, P Tebt II. 373³ (A.D. 110-1) οὐλ(ή) στήρ[ν]φι ἐγ δεξιῶν. A curious astrological dialogue in P Ryl II. 63⁴ (iii/A.D.) assigns the parts of the body to the planets and zodiac, and begins “Ἡλιός [ἐστίν] τινι δεξιῶς ὀφθαλμός, Σελήνη δ’ εὐνυμος. MGr δεξις is declined like βαθύς. It has a derived meaning, “prosperous, happy,” as in the greeting ὁ θεὸς νὰ σοῦ φέρῃ (φέρῃ) δεξιᾶ.

δέομαι.

Like some others of its class, δέομαι tends in the Κοινή to let its uncontracted forms set the model of its flexion: hence δέεται and the like. See *Proleg.* p. 54 f., Thackeray *Gr.* i. p. 243. Δέομαι is very common both in original and derived meanings, to have a need and to express it. (Cf. on δέσις above). For the former cf. P Giss I. 7¹⁸ (Hadrian) τοιούτου ὄντος τοῦ βάρους καὶ τῆς σῆς χρηστότητος δεομένου, P Flor I. 61^o (A.D. 210) δ[ε]όμεθα πλείονος χρόνου εἰς τὴν συντελείωσιν, *ib.* II. 154^o (A.D. 268) καὶ εἴ τι δέονται ἔχειν ὑμῶν, καὶ τοῦτο δῆλωσον, *Michel* 206³ (mid. ii/B.C.) τοῖς ἀλ δεομένοις χρεῖας, “those in need,” P Oxy VI. 896^o (A.D. 316) τὴν σύνοψιν τῶν δεομένων τόπων ζωγραφίας, “an inspection of the places requiring painting” (Edd.). Some of these passages show the verb already half way towards the expression of need. For this cf. P Petr II. 45^{1.18} (B.C. 246) δε[σ]θέντων μηθέν, BGU I. 361^{ii.20} (A.D. 184) ἐδεήθη αὐτοῦ ταύτην [sc. διαθήκην] ἔχειν παρ’ αὐτοῦ: as in earlier Greek, there is no passive sense attached to any of the forms. The verb has a regular use in petitions addressed to ruling sovereigns, as distinguished from those addressed to magistrates, to whom ἀξιώ “claim” (see *s.v.*) was used as appropriately as δέομαι “entreat” to the former. Thus P Par 26²⁸ (B.C. 163-2) (= *Selections*, p. 17) δέομεθα σὺν ὑμῶν . . . ἀποστεῖλαι ἡμῶν τὴν ἐντευξιν ἐπὶ Διονόσιον, P Lond 45²⁸ (B.C. 160-59) (= I. p. 36) δέομαι ὑμῶν ἀποστεῖλαι μου τὴν ἐντευξιν ἐπὶ Κυδῖαν—both petitions addressed to King Ptolemy and Queen Cleopatra. See further Laqueur *Quaestiones*, p. 3 ff. In P Tebt II. 315⁴ (ii/A.D.) ἑτερα γράμματα δι’ ὧν σου ἰδεομένη περὶ [τῶν Πέ]ρρον [ἱ]ματίων ἔ . . . ὅπως μοι [πέμψης] ὅσου [ἐ]ὰν ᾖ, “telling you to send them to me at any cost” (Edd.), entreaty has developed into demand—a still stronger “expression of need.” In Wunsch *AF* 5²² (iii/A.D.) (= Deissmann *BS*, p. 276) ἀγαγείν καὶ ζῆσαι σύμβιον τὸν Οὐρβανὸν

PART II.

. . . πρὸς τὴν Δομιτιανὴν . . . ἐρώντα καὶ δεόμενον αὐτῆς, we may fairly render “wooing.”

δέον, τό.

P Petr II. 11(1)^o (iii/B.C.) (= *Selections*, p. 8) ἀπὸ τούτου τὸ μὲν ἡμῖν εἰς τὰ δέοντα ὑπελιπόμην, “half of this I have kept by me for necessities,” P Par 38²⁷ (B.C. 162) ὅπως . . . ἔχω τὰ δέοντα, καὶ μὴ διαλύωμαι τῷ λιμῷ, BGU I. 251⁵ (A.D. 81) τὰ δέοντα πάντα, *ib.* IV. 1141⁴ (B.C. 14), where τὰ ἐπείγοντα πρόγματα is cancelled and δέοντα substituted for the last two words. Note P Petr II. 25(7)³ εἰς δέοντα ἄρμασι ἔ, and so with τοῖς ἡνίοχοις lower, but in (d)³ δέοντα ὑποζυγίων. For other parts of the participle, cf. P Fay 107¹³ (A.D. 133) πρὸς τὴν δέουσαν ἐπέδοξιν, “for fitting punishment,” P Tebt II. 332²⁰ (A.D. 176) ἀξιώ τὴν δέουσαν ἐξέτασιν [γενέσθαι] ἐξ ὧν δέον ἐστίν, “I beg that due inquiry should be made of the proper persons” (Edd.). For δέον ἐστίν, see also P Oxy VII. 1061¹³ (B.C. 22) κἂν δέον ᾖν Πτολεμαῖω . . . συντυχέιν, BGU III. 981^{11.6} (A.D. 79) ὡς δέον ἐστὶ σε ἐπιστεῖλαι τῷ μελλήσοντί με γραμματεῖν, PSI III. 235¹⁴ (c. A.D. 175).] θῆναι περὶ ὧν δέον ἐστίν—the context is fragmentary. Cf. I Pet 1^o ΝεΑΚΚ αζ. Δέοντως is found P Oxy IX. 1203⁷ (late i/A.D.) περὶ τοῦ μὴ δέοντως ἡγορακίναί, “concerning his improper purchase” (Ed.), P Tebt II. 287¹⁷ (A.D. 161-9) περὶ ὧν οὐδ’ ἐδ[έ]οντως ἀπα[ι]τοῦνται, CPIIerm 52^{1.18} (iii/A.D.) τὰ μ[ὴ] δέοντως ἀπητημένα. See also *s.v.* δεῖ.

δέος.

P Lond 405¹⁴ (c. A.D. 346) (= II. p. 295)—we fail to make sense of the line, which ends with a hiatus. An adverb formed from the verb δέω occurs in Vettius Valens p. 238²³ βραδέως μὲν καὶ δεδιότως φθίγγεται. As far as we can see, both δέος and δέω belong to a rather higher literary stratum, and a solitary appearance in Heb is quite what might be expected. A pathetic letter from a wife, PSI III. 177^o (ii/iii A.D.), says of their child δ[έ]δια μὴ ἀποθάνῃ σου μὴ ὄν[τος ἐν]θάδε: of course δ[έ]ω is equally possible—or something else.

δέρμα.

This NT ἀπ. ἐρ. (Heb 11³⁷) may be illustrated from P Lond 1171²⁷ (B.C. 8) (= III. p. 178), farm accounts, with προβά(των) δέρματα as an item. So in the dream of a visitor who had sought guidance and assistance in the Serapeum, P Par 50²⁵ (B.C. 160) οἴετο ἄνθρωπον λέγειν μοι. Φέρε τὸ δέρμα τοῦ ποδός σου καὶ ἐγὼ δώσω σοι τὸ δέρμα τοῦ ποδός μου. See also P Fay 107³ (A.D. 133) ὑφέλαντο δέρματα αἰγιαῖ (corr. from αἰγιαῖν) τέσσαρα, “they carried off four goatskins,” *ib.* 121¹² (c. A.D. 100) τὸ δ[έ]ρμα τοῦ μόσχου οὐ ἐξ[έ]σ[α]μεν, “the hide of the calf that we sacrificed,” P Grenf II. 51¹⁵ (A.D. 143) ἀ[π]έ[χ]αν αὐτοὺς τμήν δερμάτων αἰγικῶν τεσσάρων. From the inscr., e.g. *Syll* 592¹⁴ (end of ii/B.C.) λαμβάνειν δὲ καὶ γέρα τῶν θυομένων ἱερῶν ἐν ταῖς ἱερῶν πάντων, σκῆλος δεξιὸν καὶ τὰ δέρματα κτλ., and *Cagnat* IV. 1000²⁸ (ii/B.C., end), where at an annual memorial feast in Amorgos it is ordained παρατιθέτωσαν (δὲ) τὰλλα μὲν θυθέντα, [τ]ὰ (δὲ) δέρματα ἀποδομένοι παραχρήμα καταναλισκώσαν παραχρήμα καὶ ταῦτα ἐν τόπῳ.

δερμάτινος.

BGU III. 814¹⁰ (iii/A.D.) πέμψ[ι]ς μοι ἀβόλλην . . . καὶ ζεύγος ἱματίω[ν] δερμ[α]τίνων. In the great Mysteries Inscription of Andania, *Syll* 653²² (B.C. 91), it is laid down regarding the ἱερὰ γυναῖκες—μὴ ἐχέτω δὲ μηδεμία χρυσία . . . μηδὲ ὑποδήματα εἰ μὴ πλιννα ἢ δερμάτινα ἱερόθута. For the form δερματικός, see *Ostr* 1611⁶ (Rom.) δερματικ(ὰ) β:—or is this for δελματικ(αί)? (See *s.v.* Δαλματία.)

δέρις.

For this word, which has been transferred from Zech 13⁴ into the “Western” text of Mk 1⁶, see the Andanian inscription *Syll* 653²⁵ (B.C. 91) μηδὲ περιτιθέμεν ταῖς σκαναῖς μήτε δέρρις μήτε αὐλείας, where Dittenberger in his note refers to Hesych. δέρρις· τὸ παχὺ θάσμα, φ̄ εἰς παραπέτασμα ἐχρῶντο.

δέρω.

P Oxy III. 653 (δ) (before A.D. 161) shows us this word in its colloquial sense—first found in Ari-tophanes—of “beat,” “thrash” instead of “flay.” In the account of a trial regarding a mortgage upon the property of Voltimus which had been seized by the creditor, Sempronius Orestinus, the Praefect informs the latter that unless he makes restitution—οὐ μόνον κατακριθήσῃ ἀλλὰ καὶ δαρήσῃ. So in *Syll* 737⁹¹ (c. A.D. 175) ἔστω δὲ τὰ αὐτὰ ἐπιτίμια καὶ τῷ δαρήντι καὶ μὴ ἐπεφελθόντι παρὰ τῷ ἱερεῖ ἢ τῷ ἀρχιβάκχῳ, ἀλλὰ δημοσίᾳ ἐκαλίσαντι: the δαρεῖς here has been called δ̄ πληγῆς a little earlier. It may be noted that for the ordinary rendering of 2 Cor 11³⁰ εἰ τις εἰς πρόσωπον ὑμῶν δέρει, “if any one smiteth you on the face,” Paspatis suggests (see *Exr* III. i. p. 238) “if he upbraided you to your face,” in view of the MGr προσωποδέρει. The ordinary MGr verb δέρνω (aor. ἔδωρα) = “whip,” “beat.”

δεσμεύω.

For δεσμεύω, “bind together,” as in Mt 23⁴, cf. P Lond 131 *recto* 428, 427 (farm accounts—A.D. 78–9) (= I. p. 182 f.) ἐργάτη δεσμεύοντι ἀγκάλας . . . δεσμεύων ἀγκάλας ἐν τῷ χωρίῳ ἐργάτης ᾱ, P Oxy VII. 1049⁷ (late ii/A.D.) ἀλ(λοις) β̄ ἐργ(άταις) δεσμε(ύουσι) μανδ(άκας) (δραχμαί) γ̄ (τριώ-βολον), so 12, 17, 2, and P Flor III. 322²¹ (? A.D. 258) δεσμεύοντες τὸν αὐτὸν χόρτον δέσμες (i. e. -αις) βυ (also 22, 24). In this meaning the verb is linked with δέσμη: for that which looks towards δεσμός, as in Lk 8¹⁸, cf. the incantation in the great Paris magical papyrus, P Par 574¹²⁴⁰ (iii/A.D.) (= *Selections*, p. 114) ἔλθε δαῖμον, ἐπεὶ σε δεσμεύω δεσμοῖς ἀδαμαντίνους ἀλύτοις. Cf. P Lond 46²⁰ (iv/A.D.) (= I. p. 75) δεσμεύων λέγει καταδεσμεύω τὸν (δεῖνα) κτλ.

δέσμη

is differently accented in our authorities. Mayser *Gr.* pp. 285, 435, cites Herodian (ii/A.D.) in favour of δεσμή, but there are testimonies for δέσμη (see Lobeck *Par.* p. 396), and the oxytone might be a confusion with δεσμός. -Δέσμη = *bundle* is common in Hellenistic. Thus P Petr II. 25 (c)⁴ (B.C. 226), *ib.* 39 (d)¹² (iii/B.C.) τούτων χόρτου δεσμών φη, P Tebt I. 122⁸ (B.C. 96 or 63) χόρτον δέσμας 5; P Oxy IV. 742⁴ (B.C. 2) ἀπόστειλόν μοι πόσας δέσμας παρελάβης, “send me word how many bundles you have received” (Edd.), *ib.* 12 τὴν χιλίαν δέσμη, “the 1000 bundles”

(Edd.), and *ib.* IX. 1212⁴ (ii/A.D.) ἀσπαράγον δέσμη(αι) ἰδ̄, *al.* It is curious that the misspelling δέσμη should be found more than once: so the farmer Gemellus in P Fay 119⁴, 5 (c. A.D. 100), and an equally literate gentleman in P Ryl II. 135¹¹ (A.D. 34) quoted under διὰ. Cf. further under δεσμεύω. A diminutive δεσμίδιον is also found, e.g. P Oxy X. 1288¹⁶ (iv/A.D.) For the idiomatic and possibly genuine δέσαστε αὐτὰ δέσμας δέσμας, Mt 13³⁰, see *Proleg.* p. 97. Epiphanius, who gives us this, has also ζυγὴ ζυγῇ.

δέσμιος

in its NT sense of “prisoner” may be illustrated from P Tebt I. 22¹⁸ (B.C. 112) δέσμη[ο]ν αὐτὸν ἐξάποστειλον πρὸς ἡμᾶς, P Oxy III. 580 (ii/A.D.) εἰς ἐπιτήρ[ησιν] τῶν κατὰ (corr. from παρὰ) φυλακῆν δεσμίων δίδωμι τὸν ὑπογεγραμμένο(ν) δντα εὐπορον καὶ [ἐπιτήρ]ειον . . .

δεσμός.

For the full force of δ̄ δεσμός τῆς γλώσσης, “the bond or the tongue,” in Mk 7⁵, reference may be made to Deissmann *LAE*, p. 306 ff., where it is shown that the expression has a “technical” meaning derived from the old belief that a man was “bound” by daemonic influences. The man was not merely made to speak, but daemonic fetters were broken, and Satan’s work undone. The plur. τὰ δεσμά, which in the NT is characteristic of the Lucan writings, would seem to be more literary than οἱ δεσμοί, the general LXX form: see Thackeray *Gr.* i. p. 154. According to Mayser *Gr.* p. 285 the neuter plur. is never found in the Ptolemaic papyri, nor can we supply any instance from a later period. In the Attic inscriptions both forms are found (see Meisterhans *Gr.* p. 143) with apparently no distinction of meaning, so that Cobet’s distinction (*Altemoseyne*, 1858, p. 74 ff.) that the neuter refers to actual bonds, the masculine to the imprisonment, cannot be maintained: cf. Kennedy on Phil 1¹⁸ in *EGT*. By origin, δεσμά should be collective and δεσμοί individualizing, which would be the very opposite of Cobet’s dictum; but usage may well have introduced a new differentia. A spell for loosing bonds (δυσμολύτον, *sic*) may be cited from P Leid W vii. 20 (ii/iii A.D.) λυθήτω πᾶς δεσμός, πᾶσα βία, βαγήτω πᾶς σίτηρος (i. e. σιδηρος) κτλ. A curiously close parallel for Heb 11³⁴ (. . . πείραν λαβόν, ἐτι δὲ δεσμών καὶ φυλακῆς) occurs in Vettius Valens p. 68¹⁷ δεσμών πείραν ἐπὶ χρόνον ἱκανὸν λαμβάνοντας, ἵως συμπληρώσωσι τοὺς χρόνους τοῦ ἀστέρος.

δεσμοφύλαξ.

P Petr III. 28 (e) *verso* (δ)⁸ (iii/B.C.) παρεδόθη δὲ Παῶτι δεσμοφύλακι, “but he was handed over to Paos the gaoler,” P Lille I. 7¹¹ (iii/B.C.) οὗτος δὲ ἀπήγαγέν με εἰς τὸ αὐθι δεσμοτήριον, εἶπεν τῷ δεσμοφύ(λακι) δι’ ἣν αἰτίαν συνέσχημαι. BGU IV. 1138¹² ff. (B.C. 19–8) (= *Christ.* II. p. 123) ἐφάνη τῷ Κασίῳ δντ(ι) ἐνταῦθα, τὸν τη(ς) Σάικως δεσμοφύλακ(α) Χαίρημονα καλεῖσαι, καὶ ἔλγχο(μένου) εἴτο(ῦ) πρὸς ἔλγχο(ν) τοῦ Ἰσχυρίω(νος), δ̄ ἡδύκησεν, ἑμαρτύρησ(εν) δ̄ δεσμοφύλαξ Χαίρημον(ν) περὶ το(ῦ) παραδεδοῦσθαι αὐτῷ τὸν Παπίαν κτλ. Cf. P Flor I. 27⁹ (A.D. 265) where a certain person is nominated εἰς δεσμο[φυλακίαν] τῆς ἐν τη] μητροπόλει εἰρκτής: on δεσμοφυλακία as a tax for the support of public prisons, see the editors’ introduction to P Fay 53.

δεσμωτήριον.

See the citation from P Lille 7 s.v. δεσμοφύλαξ, and cf. P Hib I. 73⁸ (B.C. 243-2) εἰς τὸ ἐν Σινάρῳ δεσμωτήριον, P Tebt II. 567 (A.D. 53-4) ἕπ' ἐμοῦ εἰς δεσμευτήριον βληθήσεται, BGU IV. 1024^{vi. 10} (iv/v A.D.) κλεῖναι τὸν Διόδημον ἀναλημφθῆναι τῷ δεσμωτηρίῳ, *ib.*²⁰ δεσμοτερῖον.

δεσμώτης.

P Petr II. 13 (3)⁹ (B.C. 258-3) εὐθέως γὰρ ἔξομεν ἐξαγαγόντες καὶ πλέονι τόπῳ ἀποχρήσασθαι πρὸς τοὺς παραδεδομένους νῦν δεσμώτας (corrected from δια—) [ἔ]π' Ἀπολλωνίου τοῦ διοικητοῦ, "for forthwith, by bringing out these prisoners, we shall have more room at our disposal for the prisoners now being delivered to us by Apollonios the administrator" (Ed.).

δεσπότης.

BGU IV. 1125⁷ (B.C. 13) τὰς μελέτας καὶ τὰς ἐπιδίδεις ἐγὼ αὐτὸς ὁ δεσπότης χορηγῶ αὐτῷ Ναρκίτῳ [. . . : N. is the writer's slave. P Giss I. 27¹² (c. A.D. 117) πα[ρ]ιδά-ρια δύο ἀ[π]ὸ Διάσεως (= 'Οάσεως) ἡνέχθη τῷ δεσπότη, ἂν τὸ μ[ε]ν ἔστιν τετραετής, τὸ δὲ τριετής. A derived noun occurs BGU IV. 1187²² (c. B.C. 1) μενούσης μοι [τῆς] κυρι-είας καὶ δεσποτίας [τῶν] δηλουμένων τόπων [κ]αὶ ὅτι καὶ ἔστιν (i.e. εἰσιν) ἡμέτεροι. In the same petition, I.⁹, we find the kindred verb: καὶ ἐφ' ὃν περιγῆ χρο[ν]ον κρατῶν (for -οῦσα !) δεσπόζουσα ἀνεμφ[οδ]ίστω[ς] μη[β]ενὸς ἀπλ[ῶ]ς δια[κ]ωλύοντος διετέλει—referring to the same estate as held by the writer's mother. So P Tor I. I viii.²⁸ (B.C. 116) (= *Chrest.* II. p. 38) ἕκαστον δ' αὐτῶν δεσπόζοντα τῆς ἰδίας κτήσεως. *Preisigke* 4127¹ ἀκτινοβόλα δέσποτα opens a hymn to the sun. In MGr δεσπότης is a bishop or priest: the voc. δέσποτα survives in eccl. language, "reverend sir." But the fem. δέσποινα (also eccl.) is a title of Mary, descended of course from the classical use of the term in addressing goddesses.

δεῦρο.

For the temporal use of δεῦρο, as in Rom 11³, cf. P Lond 3581⁶ (c. A.D. 150) (= II. p. 172) μέχρι τοῦ δεῦρο πέρας οὐδέπω ἐπετέθη τῷ πράγματι, BGU I. 180⁸ (ii/iii A.D.) μέχρι τοῦ δευρε[4] P Strass I. 561² (ii/iii A.D.), and *ib.* 731⁸ (iii/A.D.) μέχρι δεῦρο, P Gen I. 47⁸ (A.D. 346) μέχρι δεῦρου. In P Lond 409²⁶ (c. A.D. 346) (= II. p. 289) ἔχρεις δεῦρο we have a close approach to the Pauline phrase. A form δεῦρε is found in the Attic inscriptions of B.C. 500-450 (see Meisterhans *Gr.* p. 146): it belongs to the same impulse that produced the plural δεῦτε, through the common imperative use. In P Oxy X. 1297¹⁸ (iv/A.D.) δεῦ μετ' αὐτοῦ καὶ ἐνεγκεν τοὺς ἀμῆτας, "come here with him and bring the milk cakes," we have an instance of the imperatival δεῦρο, in an apocopated form. See *Proleg.* p. 172.

δευτερεύω.

This LXX verb (Esth 4⁹ Ἀμὼν ὁ δευτερεύων τῷ βασιλεῖ) is found in P Passalacqua¹² (Ptol.) (= Witkowski², p. 54) Πετρονούριν τὸν δευτερεύοντα.

Δευτερονόμιον.

In *Exr T* xxvi. p. 170 Ramsay publishes the text of an epitaph from a Phrygian gravestone of date equivalent to A.D. 248-9 which ends with the words that if any one desecrates the tomb—ἔσται αὐτῷ αἱ ἀραι ἡ γεγραμμένη ἐν τῷ δευτερονόμῳ, "there shall be on him the curses which are written in Deuteronomy." "This," he adds, "is perhaps the earliest writing that has come down to us stating the name of a book in the Old Testament."

δευτερόπρωτος.

It is almost superfluous to say that we have found no support for this famous *vox nihili* (Lk 6¹), the only interest of which to-day is the curious problem of its early entrance into the text. (Note that W is now added to the MSS rejecting it.) Grimm's superficially parallel δευτερίσχατος "second last, last but one," is no help: "first but one" is δεύτερος simply. Δεκάπρωτος, "one of ten πρώτοι," is clearly not parallel. One of the most ingenious explanations is that of F. C. Burkitt (*Gosp. Hist.* p. 81n.), that the βα of σαββάτω was repeated at the beginning of a new line, and then βατω expanded as δευτερο-πρώτω—cf. ἱμῆνον cited above under δεκαδύο.

δεύτερος.

For δεύτερον = "in the second place," as in I Cor 12²⁸, cf. P Tebt I. 561⁰ (late ii/B.C.) καλῶς οὖν πόσης εὐχαριστήσῃ πρώτον μὲν τοῖς θεοῖς δεύτερον δὲ σώσαι ψυχὰς πολλὰς κτλ., "please therefore in the first place to give thanks [?—see s. v. εὐχαριστέω] to the gods and secondly to save many lives, etc." (Edd.) In P Tebt II. 297¹⁹ (c. A.D. 123) we find ἐν δευτέρῳ = "a second time," as in Mk 14¹² *al.* *OGIS* 299¹⁷ (c. B.C. 170) τῇ δευτέρῳ ἡμέρῃ is defended by Kaibel *ap.* Dittenberger *in loc.*, appealing to *LMae* I. 155²⁸ τῇ δευτέρῳ ἡμέρῃ μετὰ τὰ ἱερά, and the analogy of τῷ ὑστερον εἶτε and ἡ σήμερον ἡμέρα. In MGr δευτέρα is "Monday" (ἡ δευτέρα = 2nd, fem. of δεύτερος and sharing its accent).

δέχομαι.

This common verb hardly needs illustration, but we may note P Hib I. 70 (a)² (B.C. 229-8) δέξαι παρὰ Ζωῶλου . . . (δραχμὰς) δέκα, P Tebt II. 281²¹ (B.C. 125) δέδεγμα παρὰ σοῦ ἐκ πλήρους ἀνευ παντὸς λοιπήματος, "I have received from you the sum in full without any arrears" (Edd.), *ib.* 422¹¹ (iii/A.D.) δέξε παρ' αὐτοῦ τὰς (δραχμὰς) β, and from the early Christian letter P Heid 6⁸⁰ (iv/A.D.) (= *Selections*, p. 127) καταξίωσον δέξασθαι τὸ μικρὸν ἑλίου διὰ τοῦ ἀδελφοῦ ἡμῶν Μαγαρίου. It is often u-ed of receiving letters, as P Flor II. 154³ (A.D. 268) ἅμα τῷ δέξασθαι μου τὰ [γράμ]ματα δήλωσόν μοι κτλ., BGU IV. 1208²⁴ (B.C. 27) αὐτὸ (sc. τὸ πιττάκιον) ἔδεξάμην, where it seems to imply "I accepted it." Abbott (*Joh. Loc.* p. 220, *Fourfold Gospel* p. 229) has drawn attention to the fact that δέχομαι occurs only once in the Fourth Gospel, 4⁴⁸, where it is used of the Galileans' [hospitable] reception of Jesus in His native place. When Jn (13³⁰) gives a version of the Logion of Mt 10⁴⁰, he substitutes ὁ λαμβάνων for ὁ δέχόμενος, the inferiority of which as Greek is sufficient evidence of its independence. Δέχομαι with a personal object may be quoted

from P Leid M¹¹. 7 (ii/B.C.) "Ὁρος ὁ ἀποδόμενος, ἐν ἰδέετο Ὁσορό(η)ς καὶ οἱ ἀδελφοὶ οἱ πριάμενοι. MGr has the verb unaltered, = "receive," "accept."

δέω.

With Lk 13¹⁶ where demoniac power "binds" the sufferer from curvature of the spine, cf. the use of the verb to describe the "binding" power of curses: *Syll* 809¹⁴ (iv/iii B.C.) ἔδησα τὰς [χε]ῖρας καὶ τοὺς πόδας καὶ [τῇ]ν γλώσσαν καὶ τὴν ψυχ[ή]ν κτλ. Dittenberger remarks that *καταδέω* (*ib.*⁸) is commoner in this cursing formula: he cites another *defixio* in almost the same phrases. Other examples of the verb are P Fay 108¹² (c. A.D. 171) ἔδησαν ἡμᾶς σὺν καὶ τῷ μαγδολοφύλακι, "bound us along with the guard of the watch-tower," said of thieves, P Oxy X. 1294⁷ (ii/iii A.D.) ἰμάντα δεδεμένον εἰς τὸ πανάριον καλόν, "a good strap tied to the basket" (Edd.).

δῆ.

P Oxy IV. 705⁶¹ (A.D. 200-2) τ[δ] ὅμοιον δὴ καὶ ἐ[π]ὶ τούτου φυλαχθήσεται, "the same rule shall be observed in this case also" (Edd.), *ib.* VI. 899¹⁴ (A.D. 200) οὐ δὴ χάριν, "for which reason," *ib.* 907¹⁸ (A.D. 276) λέγω δὴ τῇ Διδύμῃ, "to wit Didyme," P Tebt II. 424⁷ (late iii/A.D.) ὥς ἐὰν (i. ἐάν) μὴ ἀποκαταστασίας [δ]ὴ πέμψης [ο]ἰδᾶς σου τὸν κίνδυνον, "so unless you now send discharges you know your danger" (Edd.), BGU IV. 1208⁴⁸ (B.C. 27-6) τῷ σφάμα(τος)[ἐπι]μ[ε]λόμενος ἵγ' ἡγήνης, δὲ δὴ μέγιστον ἡγοῦμαι, P Ryl II. 77⁴⁶ (A.D. 192) Ὀλυμπιόδωρος εἶπεν· ἔχομεν δὴ φωνὴν τοῦ Ἀσπιδᾶ ὅτι ἰδὼ κινδύνῳ αὐτὸν στέφει, "we now have the declaration of Aspidas" (Edd.).

δηλαυγῶς,

the reading of Ν*С(L) Δ in Mk 8²⁵, is found in the *Mithras-liturgie*, p. 18⁸, acc. to the Paris papyrus: ἐὰν δὲ ἄλλῳ θέλῃς δεικνύναι, ἔχει τῆς καλουμένης βοτάνης κεντριδίδος χυλὸν περιχρῶν τὴν ὕψιν οὐ βοῦλει μετὰ ῥοδίνου, καὶ δέχεται δηλαυγῶς ὥστε σε θαυμάζειν. The τηλαυγῶς in Dieterich's text is only an emendation—as it is very probably in Ν*С ABDNW in Mk 1. c., since τηλ. is the commoner word. (Hesychius and Democritus in Grimm should have sufficed to prevent Lagrange from denying the existence of δηλ.)

δηλως.

CP Herm 6⁵, a petition addressed to an Emperor, has in a fragmentary context]τ[ω]μενοι καθ' ἑκαστον τῷ λο]γι-σ[μ]ῶν δηλός ἐστιν ἀριθμὸς καὶ λειτουργ[γι]ῶν. P Oxy VIII. 1101¹² (A.D. 367-70) ὅτι δὲ κεκάλυται παρὰ τοῖς νόμοις τούτου, δηλόν, "that this is forbidden by the law is clear" (Ed.). *ib.* X. 1264¹⁷ (A.D. 272) πρὸς τὸ πᾶσι δῆλα εἶναι τὰ ὑπόντα μοι . . . δίκαια. P Thead 19¹⁰ (iv/A.D.) ἐρμαιον δηλονότι ἡ[γ]ησαμένι (i. e. -η) τὸν θάνατον τοῦ πατρός μου. P Flor I. 36²⁸ (iv/A.D., beginning) ἡ δῆλον ὅτι κιν[δυν]εύει εἰς τὸ σὸν ἀχραντὸν δικασ[τ]ήριον. *ib.* III. 367¹¹ (iii/A.D.) ἀλλὰ δηλονότι πλοῦτῳ γαυρωθεὶς κτλ. BGU III. 803³⁸ (ii/iii A.D.) ἐγὼ δὲ δῆλον τότ[ε] . . . , *ib.* 902¹⁸ (A.D. 168-9) ἐξ ᾧ δῆλον γ[ιν]εται ὀφείλειν κτλ. The word is by no means common: we have quoted almost all the instances we can find in papyri. The adverb appears in P Oxy III. 474²⁰

(? A.D. 184) εἰ δὲ μὴ δῆλως [καὶ ἐ]π[ρο]βόλως τὰ δέοντα . . . MGr has δηλονότι "that is to say, viz.": the combination grows steadily commoner during the Byzantine age.

δηλώω,

unlike δηλως, is exceedingly common, and needs very few quotations. P Oxy II. 237¹¹ (A.D. 186) ψαλῶς σοι διὰ τῆς ἐπιστολῆς δεδήλωκεν τάδε, "he merely wrote you a letter to the following effect" (Edd.), *ib.* X. 1293⁷ (A.D. 117-38) κομισαμένη οὖν δῆλωσόν μοι, "when you have received it, let me know." These are typical of a great many occurrences. P Leid W¹¹. 17 (ii/iii A.D.) ἀπάλιψόν μου τὰ τῆς ἱμαρμένης κακὰ· μὴ ὑπόστειλε σεαυτὸν, κ(αὶ) δῆλον μοι πάντα—addressed to an angel. P Flor I. 86³⁸ (i/A.D., end) ἀκολούθω[ς] ταῖς διὰ τῶν [συν]γραφεῶν δηλωθείσαις διαστολαῖς will serve as another type: cf. such papers as P Ryl II. 248² (B.C. 162) ἡς αἱ γειννᾶι δεδήλυνται διὰ τῆς προκειμένης συγγραφῆς, P Tor I. 1¹¹. 12 (B.C. 116) (= *Chrest.* II. p. 32) συνεισέδωκέ μοι συνχώρησιν, καθ' ἣν ἐδηλοῦτο μήτε πρότερον μήτε νῦν ἀντιποιεῖσθαι τῆς οἰκίας. A legal or quasi-legal tone predominates, but it is also largely used non-technically to denote "informing."

Δημᾶς.

For this proper name, see P Lond 929²⁸ (ii/iii A.D.) (= III. p. 42), BGU I. 10¹² (A.D. 192). The earliest occurrence is P Petr III. 49⁷, where Δημᾶδι follows Φιλίππῳ καὶ Τιμοθέῳ, but the context has less Biblical suggestion: BGU III. 715¹¹. 13 (A.D. 101-2) shows Demas in the company of several Jews, as Ἰωσήφ ὁ καὶ Τεῦφιλος(ς), Ἀβράμ(ι)ος, . . . Ἰσάκως, Σαμβαθ(ά)ων Ἰακούβου: the paper is a γραφὴ σιτολ(ό)γων.

Δημήτριος.

The name is common in the inscriptions—*Michel* 833²⁷, 867¹⁹. 9, 1319⁴ etc.

δημιουργός.

In BGU III. 937⁹ (A.D. 250) we hear of the δημιουργοὺ θεᾶς Ῥώμης—one of the few references in the Egyptian papyri to the Roman cultus (see Otto *Priester* i. p. 9). For a Christian use, see the prayer of v/vi A.D., P Oxy VI. 925² (= *Selections*, p. 131) which begins ὁ θε(ὸς) ὁ παντοκράτωρ ὁ ἅγιος ὁ ἀληθινὸς φιλόανθρωπος καὶ δημιουργὸς κτλ. The description of Tarsus in *OGIS* 578¹² (A.D. 222-35) as μόνη τετελεμένη δημ[ι]ουργαῖς τε καὶ κιλικαρχ[αῖς] ἐπαρχικῶν shows that in Tarsus the public magistrates were known as δημιουργοί, as in several towns in Greece during classical times. In Demetrius *Style* § 215 (ed. W. Rhys Roberts, p. 168) Ctesias is said to be ἐναργείας δημιουργός, "an artist in vividness" (Ed.). MGr δημιουργῶ = "create."

δημος.

E. L. Hicks, in *CA* i. p. 42, draws the moral of the disuse of δήμος in days when Greek freedom was extinct: where it does occur in NT (Ac 12²², 17⁸, 19³⁰. 33) it suggests merely a rabble. Of course it occurs abundantly in Hellenistic inscr., which record how the people passed complimentary resolutions or voted statues, by way of insisting that their local assembly was still in being. [For a defence of

the interpretation of *δημος* in Acts as a technical term denoting a political body, see Ferguson, *Legal Terms common to the Macedonian Inscriptions and the NT*, Chicago, p. 38 ff.] But except in the technical sense of "commune," "parish" (still in LXX and MGr), the word was not wanted for practical purposes. Its appearances in the papyri support this account. P Oxy I. 41 *bis* (iii/iv A.D.) gives the acclamations of *ὁ δῆμος* at Oxyrhynchus, in honour of their prytanis. *Ib.* III. 473² (A.D. 138-60) *ἔδοξε τοῖς τῆς λαμπροτάτης πόλεως τῶν Ὀξυρυγχιτῶν ἀρχουσι καὶ τῷ δήμῳ* [καὶ Ῥωμαίων καὶ Ἀλεξανδρίων τοῖς παρεπιδημοῦσι] to set up a statue of a gymnasiarch whose "unstinted provision of unguents," contribution to the fund for theatrical displays, and his restoration of the baths and the "greater thermae" had earned the popular gratitude: this will serve as a normal specimen of honorific decrees. In P Hib I. 28^{13, 16, 17} (c. B.C. 265) *δημος* is the twelfth part of a *φυλή*, and contains twelve *φράτριά*, so that the (unnamed) Egyptian town contains sixty of these "demes" or wards. So in P Amh II. 36¹ (c. B.C. 135) *παρὰ Διὸς Πάριος τοῦ Πάριος Κρητὸς δήμου Φλωτ[ε]ρίου*. These, which are the only occurrences of *δημος* in the whole series of papyri edited by Dr Grenfell or Dr Hunt up to date, will suffice to illustrate its position, unless we add the "poetry" of P Giss I. 3² in which Phœbus acclaims the accession of Hadrian—*ἄρματι λευκῶν ἄρει Τραϊαν[ῶ] συνανατ[ε]λας ἦκας σοι, ὦ δήμ[ε]*.

δημόσιος

is exceedingly common as an epithet for "public" officials or property of all kinds. *Δημόσιοι* are officials: as P Ryl II. 232² (ii/A.D.) *καὶ οἱ δημόσιοι προσεφώνησαν αὐτῷ ὅτι μένεις ἐν τῇ κώ(μῃ)*, PSI III. 229¹⁵ (ii/A.D.) *τοῖς τῆς κώμης δημοσίοις καὶ πρεσβυτέροις*. *Δημόσια* are public taxes: as P Lond 951⁴ (A.D. 249) (= III. p. 221) *τελεῖ τὰ καθήκοντα δ*. *Ib.* 1164¹⁰ (A.D. 212) (= III. p. 160) has *ρύμη δημοσία*, which like *ὀδὸς δ* is very common. *Δημόσιοι γεωργοί* in Egypt are constantly mentioned: see *s.v.* *γεωργία*. A Leizig papyrus of Hadrian's reign (Inv 2667) has *τὴν βασιλικὴν καὶ τὴν δημοσίαν καὶ οὐσιακὴν γῆν*: Wilcken (*Archiv* v. p. 245) would drop the second *τὴν* or add a third. P Fier I. 6⁵ (A.D. 210) *βουλομένου μου κατη[γ]ορεῖν οὐτε δντος* (corr. from *-ως*) *δημοσίου κατηγόρου*. P Strass I. 14²¹ (A.D. 211) *καθαρόν ἀπὸ παντὸς ὀφ[ε]λ[η]μάτων δημοσίου τε καὶ ἰδιωτικ[οῦ]* illustrates the most normal antithesis. For Ac 5¹⁵ cf. P Lips Inv 244⁵ (A.D. 462) (= *Christ.* II. p. 80) *ἐκλείσθην εἰς [τ]ὴν δη[μο]σ[ί]αν ε[ἰ]ρηκ[τ]ήν*.

For the adverb *δημοσίᾳ* cf. *Syll* 807 (after A.D. 138), where three times persons miraculously healed return public thanks—thus⁹ *καὶ ἐσώθη καὶ δημοσίᾳ ἡγάρισθησεν τῷ θεῷ καὶ ὁ δῆμος συνεχάρη αὐτῷ*. Dittenberger observes that this meaning, "coram populo," is foreign to antiquity. Vettius Valens p. 71²² *ἐὰν δὲ τὰ λοιπὰ συντύχη, αἰχμάλωτοι γίνονται καὶ δημοσίᾳ τελευτῶσιν*, of public execution. In MGr it makes e. g. the compound *δημοσιογραφικός*, "journalistic." Among its derivatives may be noticed *δημοσιεύω* "practise" (of a doctor), as in classical Greek. So P Oxy I. 40⁹ (ii/iii A.D.) *εἰ ἰατρὸς εἰ δημοσι[εύ]ων ἐπὶ ταρι[χ]είᾳ*, "if you are a doctor officially practising mummification" (F.dd.).

δηνάριον.

Ostr 1265⁶ (A.D. 187) *ἔλαβον παρὰ σοῦ ἀπὸ τιμῆς οἴνου [Κο]λοφώνιου δηνάρια δύο ὀβολοί (ἰ. ὀβολοῦς) ὀκτώ*. In *Syll* 869¹⁴ (Imperial) *θρέψει δὲ καὶ τοῖς νιοῖς αὐτοῦ Ἀσφ[αλ] καὶ Νουμηνίῳ ἐκάστῳ θρέμμα ἄρρεν, ἢ ἐκάστῳ αὐτῶν ἀνὰ δην[άρι]α 9*: cf. Mt 20¹⁰ *ἔλαβον [τὸ] ἀνὰ δηνάριον καὶ αὐτοί*. In his note on P Lond 248²¹ (c. A.D. 346) (= II. p. 306) the editor remarks "that the term *denarius* replaces that of *drachma*, which was regularly in use before the time of Diocletian; the Neronian denarius reintroduced by Diocletian being reckoned as equivalent to the drachma, and as $\frac{1}{60}$ of the talent." In P Gen I. 11¹⁴ (A.D. 350), according to the emended reading (Preisigke *Berichtigungsliste* i. p. 158), we have *ἐπελευ[σόμενος ἐκτός] τῷ ἑτέρῳ ὑπὲρ στροφῆς καὶ ἐπηρίας λόγου ἀργυρίου δ[ην]αρ[ί]ου μυριάδας κτλ.*

δήποτε.

For *δήποτε*, as in [Jn] 5⁴ (whether we read *οἷον* *δηποτοῦν* with A or *ὥς* *δήποτε* with ω) cf. P Lond 904²² (A.D. 104) (= III. p. 125) *καθ' ἣ[ν]τινα] δήποτε αἰτ[έ]ραν, P Tebt II. 381¹⁴ (A.D. 123) καθ' ὃν δήποτε οὖν τρόπον*. See also the decree of Ptolemy Philometor found at Delos, published in *Archiv* vi. p. 9—²¹ *κατὰ πρεσβείαν ἢ κατ' ἄλλην δηποτοῦν χρε[ῖ]αν] τιμῶν καὶ πολυωρῶν, and Aristaeas 164 δ τι ἂν δηποτοῦν ἐπιβόληται κακοποιεῖν*.

διά.

See Thumb's account of the MGr *γιά* (pron. *ya*—δ has fallen out before *y*, as is normal), *Handbook* p. 104 f. He shows that the old preposition survives unchanged as far as its use c. acc. is concerned. "The local meaning of *διά* with gen. has entirely disappeared." But *γιά τοῦτο* "therefore," *γιά ὄνομα τοῦ θεοῦ* "for God's sake," are entirely in the succession of old use. *Γιά* also = *for* in other senses which had not emerged in our period—Thumb notes it "has acquired the function partly of the old dative and partly those of *ἐπὶ*, *περὶ*, *ὑπὲρ*, *ἀντί*." *Αὐτὸ εἶναι καλὸ γιά σένα*, "that is good for you," recalls Phil 1²⁴, Heb 1²⁴; and *δτι γιά μένα δὲν ζητῶ*, "what I do not seek for myself," has many parallels in NT. The disappearance of *διά* c. gen. in MGr is not prepared for in the time of the papyri. According to Rossberg's calculation, out of 714 occurrences of *διά* in papyri 508 are with genitive, which is a more marked predominance than the NT 382:279 (*Proleg.* p. 105).

Διά c. gen. in the papyri is freely illustrated by Rossberg, p. 37 f.: his citations need not be repeated. Deissmann's reference in *BS*, p. 289, brings up the "Hebraising periphrases" of which *διά* takes its share. Wunsch *AF* 5⁴⁴ (iii/A.D. = *BS*, p. 276) *ὀρκίζω σε τὸν φωστῆρα καὶ ἄστρα ἐν οὐρανῷ ποιήσαντα διὰ φωνῆς προστάγ[μ]ατος*, "by the voice of his command," is based on LXX language, and admitted by Deissmann to be a phrase "which a Greek might feel to be a pleonasm, but which is not altogether un-Greek." The commonest of these locutions is *διά χειρός* c. gen., with meaning indistinguishable from *διά* c. gen. alone. This is of course based on $\frac{1}{2}$, but it is not a literal translation like *ἐν χειρί*. It is obviously modelled upon the vernacular phrase *διά χειρός*, of money paid "by hand," "directly," ubiquitous in commercial documents: e. g. P Oxy II. 268⁷

(A.D. 58) ἀπεσχηκίαι [παρὰ τοῦ Ἀντ]ιφάνους διὰ χειρὸς [ἐ]ξ οἴκου δ καὶ ἐπε[σθη]σαν κεφάλαιον, "have received from Antiphanes from hand to hand in cash the sum which they severally consented to accept" (Edd.). Among other stereotyped phrases may be mentioned διὰ παντός, common in papyri as in Bibl. Greek in place of the obsolescent ἀεῖ: thus P Lond 42⁸ (B.C. 168) (= I. p. 30, *Selections* p. 9) σοῦ διὰ παντός μελαινὰ ποιοῦμενοι, BGU IV. 1078⁸ (A.D. 39) Σαραπίων Σαραπίᾳδι τῇ ἀδελφῇ πλείστα χαίρειν καὶ διὰ παντός ὑγιαίνειν. A rather different temporal use appears in διὰ νυκτός, "by night" (Ac 5¹⁸ etc.), as P Ryl II. 138¹³ (A.D. 34) καταλαβὰ τοῦτον διὰ νυκτός ἡλμένον ἐξ ὑπερβατῶν εἰς τὸ αὐτὸ οὐσίας ἐποίκιον Δρομήως λεγόμενον (*i.e.* ὄμιον), "I detected him when under cover of night he had sprung into the farmstead" (Edd.): it is hard to imagine Fritzsche (see Grimm) arguing that here διὰ νυκτός must mean "all night long"! Equally unmistakable is the spell in P Lond 121⁴⁰⁷ (iii/A.D.) (= I. p. 97) ἐάν τινι ἐθαλήσῃ φανῆναι διὰ νυκτός ἐν οὐαίροις. Διὰ βίου however = "for life," as P Lond 1178⁸⁰ (A.D. 194) (= III. p. 217) ξυστάρχων διὰ βίου, *Preisigke* 1269⁸ (B.C. 104) ἱερεὺς διὰ βίου, and δι' ἐνιαυτοῦ = "for a year"—P Strass I. 22²² (iii/A.D. *init.*) παρ' ἡμῖν 8[ε] ἡδου ἢ 8[ε] ἐνιαυτοῦ νομὴ αὐτάρκης ἐστίν, "der einjährige Besitz" (Ed.). For διὰ as in Mk 2¹, Ac 24¹⁷, cf. *OGIS* 56⁸⁸ (B.C. 239–8) ἐάν δὲ καὶ συμβαίνει τὴν ἐπιτολὴν τοῦ ἀστρου μεταβαίνειν εἰς ἑτέραν ἡμέραν διὰ τεσσάρων ἐτών, "after four years" (see note). Instrumental διὰ appears in διὰ γένους, as *Cagnat* IV. 293⁴⁶ (Pergamum, c. B.C. 127) τὸν ἀρχιερέα καὶ διὰ γένους ἱερέα τοῦ [Διός "hereditary priest,"] *JHS* xxxiv. p. 5 (no. 10⁸ of Lycian inscr.) λαβὼν τὸ χωρίον διὰ γένους. So διὰ προγόνων, *Cagnat* IV. 293⁴⁷ (see above) καὶ διὰ προγόνων ὑπάρχοντα τῆς πατρίδος εὐεργέτην. P Ryl II. 135¹¹ (A.D. 34) ἦσαν διὰ ὄνον χόρτου δύσμας τρίακοαν, "carried off on donkeys thirty bundles of hay" (Edd.). The common use of Ac 15²⁷, 2 Cor 10¹¹, may be freely illustrated: thus P Oxy VII. 1066⁹ (iii/A.D.) ἔγραψάς μοι διὰ τῆς [ἐ]πιστολῆς, "you write to me in the letter" (Ed.), *ib.* 1070¹⁵ (iii/A.D.) πολλάκις σοι γράψας διὰ ἐπιστολῶν πολλῶν, P Grenf I. 30⁸ (B.C. 103) (= Witkowski², p. 107) διὰ γραμμάτων ἐκρίναμεν σημήναι. It can hardly be said that there is always insistence on mediate authorship when διὰ has a personal gen. attached. Thus P Grenf II. 41¹⁷ (A.D. 46) (= *Chrest.* II. p. 197) πάντος (l. -as) τοῦ (l. τοῦς) δι' ἐμοῦ οἰκονομηθησόμενους χρηματισμούς: the writer is a principal. P Lond 276⁷ (A.D. 15) (= II. p. 149) ἵν' [εἰδ]ῶς κατακλουθησας (l. κατακολουθῆς) τοῖς δι' αὐτοῦ σηματο[μέν]οις, P Amh II. 68⁸ (late i/A.D.) τὰς δηλουμένας δι' αὐτοῦ (ἀρούρας) ἔ. But this distinction between διὰ and ὑπὸ is normally observed. Thus P Amh II. 111¹⁷ (A.D. 132) καθ' ὁμολογίαν τελιωθῆσαν διὰ τοῦ ἐν κόμῃ Σοκνοπαίου Νήσου γραφείου, "executed through the record-office of S.N." (Edd.). BGU I. 136⁴ (A.D. 135) Ταποντὰς δι' ἐκδικου, his counsel. Note δι' ἑαυτοῦ = *ipse*, as P Oxy II. 273²¹ (A.D. 95) ἀπὸ τῆςδε [τῆς ὁμολογίας] δι' ἑαυτῆς μετεπιγράφεσθαι, "to transfer by herself to another" (Edd.). See other instances in Kuhring p. 39 f., also of other uses c. gen. The elliptical locution διὰ κενῆς, P Hib I. 66⁸ (B.C. 228–7) ὥστε σε μὴ διὰ κενῆς εὐχαριστήσῃς ἡμῖν, "so that you shall not oblige me to no purpose" (Edd.), presumably arises from the local meaning of διὰ.

With acc. διὰ has a recognized use in petitions where the subtle but important difference from gen. may be overlooked—see *Proleg.* p. 105. P Magd 16⁷ (B.C. 222) ἵνα διὰ σέ βασιλεῦ, τοῦ δικαίου τέ[χ]ω, "grâce à toi" (Ed.), is a good example: διὰ σοῦ would be avoided in addressing a king, and διὰ σέ is more delicate than παρὰ σοῦ. Other instances in Kuhring p. 41, and Rossberg p. 39, whose heading "quo auctore quid fiat" is fairly established. The acc. rei sometimes brings the meaning rather near that of διὰ c. gen. P Fay 119³⁴ (c. A.D. 100), ἐπὶ κράξαι Πάσις εἶνα μὴ εἰς ψωμὶν γίνηται διὰ τὸ ὕδωρ, "for Pasis is crying out that we must not allow it [the manure] to be dissolved by the water" (Edd.), BGU I. 350⁴ (ii/A.D.) πεπρακί[ναι] τὸν ὁμολογούντα διὰ τήνδε τήν ὁμολογίαν, P Par 17¹¹ (A.D. 154) πριαμένης διὰ χειρόγραφον (Kuhring p. 41). Late and illiterate documents were only anticipating the general development of Greek syntax. Rossberg p. 39 f. has instances of διὰ c. acc. classified. With Heb 2¹⁰, Rev 4¹¹, cf. P Leid W^{xiii}. 23 (ii/iii A.D.), addressing a deity, σοῦ γὰρ φανέντος κ(αὶ) κόσμος ἐγένετο, κ(αὶ) φῶς ἐφάνη· κ(αὶ) διοικονομήθη τὰ πάντα διὰ σέ. P Oxy I. 41⁸ (c. A.D. 300), where a crowd acclaims a magistrate, πολλῶν ἀγαθῶν ἀπολαύμεν διὰ σοῦ, πρίτανι: the date makes it reasonable to compare this directly with διὰ σοῦ in Ac 24², rather than putting it into the category described above. For διὰ in composition it will suffice to refer to Moulton *Gr.* II. § 116.

διαβαίνω.

P Eleph 29⁷ ἐάν δὲ μὴ εὐκαιρῆς τ[ο]ῦ διαβῆναι—the river Nile. The verb is construed with εἰς, as Ac 16⁹, in P Lille I. 6⁸ (iii/B.C.) διαβάντος μου ἐκ Τεβένου εἰς Κορφότου ἐπισκέψασθαι τὴν ἀδελφῇν, P Fay 110¹⁵ (A.D. 94) διάβα εἰς Διον[υσία]δα καὶ γνῶθι κτλ., "go over to Dionysias and find out." The special force of δια- seems diluted in some occurrences. Thus cf. the noun in P Tor I. 1^{xiii}. 20 (B.C. 116) (= *Chrest.* II. p. 38) ἐν ταῖς κατ' ἐνιαυτὸν γινομέναις τοῦ Ἀμμῶνος διαβάσειν εἰς τὰ Μεμνονεῖα, of a solemn procession: there δια- only acts as perfective, implying that a goal is reached, without dwelling on the nature of the intervening country. In P Leid W^{xiii}. 20 (ii/iii A.D.) a spell is given ἐάν θύῃς ἐπάνω κορκοδελοῦ διαβαίνειν, where the editor renders "sin velis supra crocodilum incedere": if we press the δια-, we must assume that the desire is to "cross" the Nile on top of a crocodile (as distinguished from inside). In P Par 42¹² (B.C. 156) περὶ ἰδίου πράγματος διαβαίνων, we find a more general sense "occupying himself with his own affair": cf. BGU III. 816⁹ (iii/A.D.) ἀξίως ἐστὶν πολλῶν, καὶ ἂν διαβῇ τὰ ἐκεῖ πολλά. The verb is apparently "decide," "adjudicate" in *Syll* 216⁷ (B.C. 262) ὅς ἀφικόμενος τῶν δικῶν τὰς μὲν δίδωσεν τὰς δὲ διάβαινεν: so *IG* XII. 5. 125¹¹ (after B.C. 218) (see Schlageter, p. 60).

διαβάλλω.

P Tebt. I. 23⁴ (c. B.C. 119 or 114) ἀπέβαινεν ἡδικῆσθαι ὑπὸ σοῦ καὶ Δημητρίῳ ἠναγκάσθαι διαβαλεῖν, "had been compelled to complain to D.", shows that malice need not be assumed in Lk 16¹ any more than falsehood. For the stronger meaning see P Oxy VI. 1158²⁸ (iii/A.D.) ἐάν οὖν μάθης ὅτι μέλλει ζαβαλεῖν (l. διαβαλεῖν) σε Ἀργητιὸν περὶ τῶν χαλκείων, "if you learn that A. is going to accuse

you about the copper" (Ed.): cf. *ib.* VI. 900¹² (A.D. 322) ἄλλ' ἐπιδὴ μαίνεται τούτους βουλομένους ἐνεδρεύειν . . . τισὶ μὲν ἐπι[ο]ύσι, ἐνίοις δὲ διαβάλλοντας, "but whereas I learn that these persons are desirous of acting fraudulently, some by absenting themselves, and others by deception" (Edd.). Other examples are P Par 63^{x1} 70 (B.C. 165) ὡς διαβάλλεται, the Jewish *apologia* in answer to an Imperial rescript, *ib.* 68⁸ ἃ σοι ἀ[ν]ήλικος δια[βεβλη]μένοι προτοῦ, and BGU IV. 1040²³ (ii/A.D.) καθαρ[ά]ν γὰρ ἔχων τὴν ψυχὴν οὐδενὸς ἐπι[ο]ύτ[ι] . . . τῶν διαβαλόντων. In *ib.* 1105¹⁴ (B.C. 11) Tryphaena pleading for a divorce calls her husband ὁ διαβαλλόμενος, "wohl nur ein ungeschickter Ausdruck für der genannte" (Ed.) = "the complained-of person."

διαβεβαιόμαι.

CPR 18²⁹ (a process for inheritance—A.D. 224) τοῦ δὲ Ἀφροδισίου διαβεβαιωσαμένου, "Aphrodisios having confirmed," BGU I. 19⁷ (A.D. 135) ἐπὶ δὲ οἱ περὶ τὸν Πετε-σ[ο]ύχον διεβεβαίωσαντο ἐκείν[ο]ς προτετελευτηκέναι τῆς μητρὸς κτλ., *ib.* II. 412⁸ (iv/A.D.) διεβεβαίωσα τότε ὡς τρίτας αὐτὴν ἀπαίτιοι τῆς ποσότητος, and the late P Lond 113. 1²¹ (vi/A.D.) (= I. p. 201) διεβεβαίωσατο ἑαυτὸν τὸ τῆνικαὶ τῶν τέλειον εἶναι. See also Aristaeas 99 διαβεβαιούμαι πάντα ἀνθρώπων προσελθόντα τῇ θεωρίᾳ τῶν προειρημένων εἰς ἐκπληξιν ἦξιν.

διαβλέπω.

The word is found in an obscure context in P Lond 418¹⁹ (c. A.D. 346) (= II. p. 303).

διαγίνομαι.

P Strass I. 41⁴² (A.D. 250) πολὺς χρόνος διαγίνομαι.

διαγινώσκω.

The verb is found = "decide" in P Tebt I. 17³ (B.C. 114) ἐπὶ δὲ γνώσται, and *ib.* 55³ (private letter—late ii/B.C.) ἐπὶ δὲ γνώσται ἐξοδεύειν εἰς Τεβτύνιν τῇ ἡ ἔκρινα γράψαι, "since I have decided to travel to T. on the 8th, I have determined to write to you" (Edd.). The phrase ὁ βασιλεὺς διαγινώσκει occurs several times in the long papyrus regarding the affairs of Theodorus, the architect, P Petr III. 43 (B.C. 245): the editors render "the king shall take cognisance." The same formula occurs in P Amh II. 29¹⁶, a contemporary document. It is to be classed with other instances of the technical legal use of διαγινώσκω, which appears in Ac 24²². Cf. CPR 18²⁵ (A.D. 124) ἐ[πι]γνόρουν ἀπὸ [ν]όμ[ο]ν δι[ε]γνώσθαι κατὰ λέξιν, "dictate . . . folgendes Erkenntniss nach dem Wortlaut des Gesetzes" (Ed.), P Hal I. 1²⁸ (mid. iii/B.C.) ἐάν δέ [τ]ι[ν]ων φασκόντων (i. τινες φάσκωσιν) εἰν[αι] τῆς [ἀ]ποσκευῆς, οἱ δικασταὶ περὶ τούτου δ[ι]αγινώσκ[ω]σαν, P Oxy VII. 1032⁵³ (A.D. 162) ἐντυχὲς οὖν τῷ κρατίστῳ ἐπισ[τ]ρατήγῳ, δε παρόντος αὐτοῦ περὶ τ[ο]ῦ πράγματος δια[γν]ώσεται, *ib.* VIII. 1117⁸ (c. A.D. 178) ἐναγχοι, ἡγεμὼν κύριε, ἐπιδημήσας ἐν τῇ ἡμετέρῃ πόλει διέγνωι μεταξὺ ἡμῶν καὶ ἀρχόντων.

διάγνομαι.

For the technical use of this word (= *cognitio*) in Wisd 31², Ac 25²¹, see P Hib I. 93¹⁰ (c. B.C. 250) ἡ διάγνωσις περὶ

αὐτοῦ ἐστὶν πρὸς βασιλικά, "decision about his case shall be made with reference to the royal decrees" (Edd.). This early instance disposes of Deissmann's statement (*LAE*, p. 346 n²) that the word is not found in this sense until the end of ii/A.D., *IG* XIV. 1072 ἐπὶ . . . διαγνώσειν τοῦ Σεβαστοῦ, "a . . . *cognitionibus Augusti*." P Lond 358¹⁷ (c. A.D. 150) (= II. p. 172) τῆς τοῦ λαμπροτάτου ἡ[γ]εμόνος Μουνατίου Φήλικος διαγνώσεως is a little earlier. To the same period belongs PSI I. 103¹⁶ αἱ δηλωθεῖσαι ἐπ[ισ]τέ-σθ(αι) ἀχρι τῆς τοῦ κ[ρατίστου] ἡ[γ]εμόνος διαγνώσεως, which resembles Ac *l.c.* especially.

διαγορεύω.

This LXX word (1 Esdr 5⁴⁹, Dan LXX Sus 61) may be illustrated from P Magd 3⁴ (B.C. 221) τῆς συγγραφῆς τῆς μισθώσεως διαγορευούσης, P Tebt I. 105²⁰ (B.C. 103) ἐπὶ τοῖς διηγορευμένοις, BGU II. 473¹⁶ (A.D. 200) τῶν θείων διατάξεων σαφῶς διαγορευουσῶν.

διαγράφω.

This again is not a NT word, but in view of its occurrence = "pay" in Esther 3⁹, 2 Macc 4⁹, it may be well to note that this usage is common in the papyri and ostraca, especially in receipts: see Wilcken *Ostr.* i. p. 89 ff., and for the change from the perfect to the aorist in this connexion towards the end of i/A.D. cf. *Proleg.* p. 247 f. An interesting example of the verb occurs in BGU II. 530²⁴ (i/A.D.) (= *Selections*, p. 61) where a small farmer points out to his dilatory son the ruin that was falling on their allotment of land owing to his lack of assistance, and adds μόνον διαγράφω τὰ δημόσια μηδὲν συνκομιζόμενος, "only I continue paying the public taxes without getting back anything in return."

διάγω.

A physical use of the verb occurs in the inscr. from the Asclepieum, *Syll* 802¹²¹ (iii/B.C.), where in a blind man's dream ἐδοκεῖ οἱ ὁ θεὸς ποτελθὼν τοῖς δ[ια]κτύλοις διάγειν τὰ ὄμματα, to "draw apart" the closed lids. The normal sense "continue" appears in P Tebt I. 22¹⁶ (B.C. 112) περὶ δὲ τοῦ φυλάκτου (i. φυλακ(του) ἐάν τις διάξησθαι (i. διάξη) . . . ἀντ[ι]ποιούμενος περὶ τῶν σπερμάτων δέσμιον αὐτὸν ἐξαποστείλον πρὸς ἡμᾶς, "as for the inspector, if he still continues to oppose the payment of the seed, send him to us under arrest" (Edd.). For the derived sense with reference to life, conduct, as 1 Tim 2³, Tit 3³, cf. *Michel* 352¹⁵ (ii/B.C.) τὰ τε πρὸς τοὺς θεοὺς εὐσεβῶς δια[γώ]μενος, P Oxy IX. 1217⁶ (iii/A.D.) ὑγιαίνον[τά] σε καὶ εὖ διάγοντα, "in health and prosperity" (Ed.), P Ryl II. 235^{9 f.} (ii/A.D.) οὐκ ἐδήλωσάς μοι περὶ τῆς εὐρωστίας σου καὶ πῶς διάγεις ἐν[α] καὶ ἡμεῖς περὶ σου ἀμφοτέρωθεν διάγωμεν. For a similar use of the subst. cf. *OGIS* 308¹² (ii/B.C.) καλὴν καὶ πρέπουσαν πεποιήται τὴν διαγωγὴν τοῦ βίου.

διαδέχομαι.

On a special sense of this verb and its correlative διάδοχος (see *s.v.*) in LXX, see Deissmann *BS*, p. 115. The only occurrences of either word in NT are in the normal sense, which can be freely illustrated. On P Ryl II. 84⁷ (A.D. 146) ταῦτα γράφω διαδεχόμενος τὴν Πρόκλου τοῦ κρατίστου εἰς Αἴγυπτον ἀποδημίαν, the editors remark

that the combination is new, "but there can be little doubt that διαδέχσθαι here has its usual sense and that the writer's meaning is that he had been deputed to visit the upper country on the praefect's behalf:" they translate "as the deputy of . . . Proculus in his visit to Egypt." This is more like Deissmann's "*proximus a rege*" than the ordinary sense "succeed to." This last may be presumed in P Flor III. 308¹ (A.D. 203) βασιλ(ικῆ) γρα(μματεῖ) διαδεχομ(ένῳ) καὶ τὰ κατὰ τὴν [στρα(τηγίαν) τοῦ Ἑρμο-π(ολίτου νομοῦ)]: cf. *ib.* 382⁵⁰ (A.D. 222-3) So *OGIS* 210² (A.D. 247-8) τοῦ κρατ(ίστου) Μύρωνος διαδεχομ(ένου) τὴν ἀρχιερωσύνην, *Preisigke* 1555⁵ (iii/A.D.) διαδεξάμενος τὴν αὐτοῦ τοῦ ἀγιωτάτου Σαράπιδος γυμνασιάρχαν.

διαδίδωμι.

P Oxy IX. 1194¹⁷ (c. A.D. 265) ἀφ' ὧν διεδόθησαν διὰ τῶν ἐπιμελητῶν, "of which there were distributed through the superintendents": similarly *ib.* VIII. 1115⁶ (A.D. 284) οὐδ' ἀντηγάμεν καὶ δι(α)δεδώκαμεν ἄρτου, "for the bread which we have delivered and distributed" (Edd.). This last papyrus shows also the subst. διάδοσις — Μ(ικαλός) ἐπὶ διαδόσει ἀνώνης, "M. superintendent of the distribution of the annona": so *ib.* I. 43^{iv.9} (A.D. 295) εἰς διάδοσιν τῶν στρατιωτῶν. For διαδότης, see Wilcken *Archiv.* iv. p. 557 and P Giss II. p. 88 f.

διάδοχος.

The sense required for LXX, supported by Deissmann (see above *s. v.* διαδέχομαι) from P Tor I. 1^{i.6.18} (B.C. 116) (= *Chrest.* II. p. 30), can be explained from history, as Peyron showed in a note on P Lond²⁰ (B.C. 162) (= I. p. 9) Σαραπίωνι τῶν διαδόχων: see Kenyon's summary *ad loc.* Applied originally to Alexander's "reinforcements," διάδοχοι came to denote a certain rank or privilege in the army of Alexander and his successors, the original meaning having disappeared. The noun not infrequently = *deputy*, that is a *temporary* "successor." So P Tebt II. 293³ (c. A.D. 187) διαδόχου προφήτεας, "deputy prophet" (Edd.), *ib.* 313⁴ (A.D. 210-1) ἱερέως καὶ στολ(ιστείας) διαδόχου, "priest and deputy stolistes," and *OGIS* 86⁷ (B.C. 221-05) with Dittenberger's note. In Ac 24²⁷ it has its original meaning: cf. the abstract διαδοχή, "succession," as in P Petr II. 40 (a)¹⁸ (iii/B.C.) (= Witkowski³, p. 41) ἐτοιμάζεται γὰρ ἡ διαδοχή, "the relief is being equipped," P Tebt II. 302³³ (A.D. 71-2) τὴν γῆν τὴν ἀντὶ συντάξεως ἡμῶν ἐκ διαδοχῆς γονέων τετηρημένην, "by inheritance from our ancestors" (Edd.).

διαζωννύω.

For this word, which is found *ter* in John's Gospel (13⁴⁵, 21⁷), cf. *IG* II. 736 B¹⁶ (B.C. 307). See also *BCH* x. (1886) p. 465¹⁰⁸ (B.C. 364) κλμάκιον ξύλινον περιεχυρσωμένον ὄφεισιν ἀργυροῖς διαζωμένον, and *ib.* xiv. (1890) p. 405²⁸ (B.C. 279). For the subst. διάζωμα cf. BGU IV. 1188⁷ (B.C. 15-4) τοῦ κατὰ τὴν κώμην ἀγομένου δημοσίου] διαζώματος, where however the editor notes that the reading is not quite certain.

διαθήκη.

In papyri and inscr. the word means *testament*, *will*, with absolute unanimity, and such frequency that illustration is

superfluous. P Petr III. 6 (b)¹² (c. B.C. 236) τῇ]ν διαθήκην] καταλεῖπω will be about the earliest example: P Grenf I. 17⁷ (c. B.C. 147 or 136) and *ib.* 21⁴ (B.C. 126) also fall within the LXX period. So do such inscr. as *OGIS* 338⁷ (B.C. 133), of the instrument by which King Attalus of Pergamum devised his country to Rome, *Michel* 1001^{iv.8} (c. B.C. 200) κατὰ διαθήκην (the testament of Epicteta, in Theran Doric), and one of iii/B.C. in Ἀθηνᾶ xx. p. 167 κατὰ τὰς διαθήκας. *Syll* 827⁹ (i/B.C.) might also be cited—houses and gardens bequeathed by a woman to Aphrodite Urania, κατὰ τὰς διαθήκας τὰς κειμένας ἐν τῷ ἱερῷ τῆς Ἀφροδίτης καὶ παρ' Εὐνομίδει τῷ ἀρχοντι καὶ παρὰ τῷ θεσμοθέτῃ Κτησιφῶντι. We may also mention BGU IV. 1151⁷ (B.C. 14) καθ' ἣν ἐθετο διαθήκην] διὰ τοῦ τῶν Ἰουδαίων ἀρχεῖου, if illustration is needed to show that the Jews used the word in this sense. *Cagnat* IV. 804 (= *C. and B.* ii. p. 475, no. 330), a bilingual inscr. from Apamea, has *heredes ex testamento* rendered by κληρονόμοι κατὰ διαθήκην. On the verb διατίθεμαι see *s. v.*; we may mention here that ἀδιάθετος = *intestate*, as in BGU IV. 1185¹⁷ (end of i/B.C.) ἐὰν δέ τινες ἐξ αὐτῶν τελευτήσωσι ἀδιάθετοι, P Oxy IX. 1201⁸ (A.D. 258) τὴν κατὰ διαδοχὴν κληρονομηθέντων ὑπ' αὐτοῦ ἀδιαθέτου τετελευτηκότος.

Against this word stands συνθήκη (not in NT), which Aquila substituted in 4 Kings 23²¹ for LXX διαθήκη. It is to the last the word for *compact*, just as διαθήκη is always and only the word for *will*. The index to *Syll* will sufficiently prove this for συνθήκη, for which we may add the ostrakon in *Chrest.* I. 110A¹⁰ (B.C. 110) (p. 141) εἰ μὴν ἀτε διανεκθέντες πρὸς ἑαυτοὺς ἐπὶ τοῦ δρόμου τοῦ Ἀπαλλωνίου τῇ β' τοῦ αὐτοῦ μηνὸς τὰς συνθήκας ἐδώκαμεν Περιγῆνι τῷ γραμματεῖ. Any thought of some special "Hebraic" flavour about the use of διαθήκη for *covenant* is excluded by the isolated but absolutely clear passage in Aristophanes (*Birds* 439), where *compact* is the unmistakable meaning. This passage is enough to prove that διαθήκη is properly *dispositio*, an "arrangement" made by one party with plenary power, which the other party may accept or reject, but cannot alter. A will is simply the most conspicuous example of such an instrument, which ultimately monopolized the word just because it suited its differentia so completely. But it is entirely natural to assume that in the period of the LXX this monopoly was not established, and the translators were free to apply the general meaning as a rendering of חֲוָכָה. For this course there was an obvious motive. A covenant offered by God to man was no "compact" between two parties coming together on equal terms. Διαθήκη in its primary sense, as described above, was exactly the needed word.

Passing thus to the NT, we ask whether we are bound to keep to one rendering throughout. Westcott and W. F. Moulton in their commentaries on Heb 9^{16f.}, and formerly G. Milligan (*Theology of the Epistle to the Hebrews*, p. 166 ff.) held that *covenant* must stand everywhere. Deissmann (*St Paul*, p. 152) insists on *testament* everywhere, if we may judge from an express reference to Lk 22²⁹ compared with 20, and Gal 3^{15ff.}, 4²⁴, 1 Cor 11²⁸, 2 Cor 3⁶, together with "very frequent" appearance in LXX. Now we may fairly put aside the idea that in LXX "testament" is the invariable meaning: it takes some courage to find it there at all. But on the other hand, a Hellenist like the

auctor ad Hebraeos, or even a Jew like Paul, with Greek language in the very fibre of his thought, could never have used *δ.* for *covenant* without the slightest consciousness of its ordinary and invariable contemporary meaning. He would use the "Biblical" word—"Biblical" in this case being synonymous with "archaic"—but always with the possibility of a play on the later meaning of the word. This is what comes in Heb 9¹⁵ ff. (probably also in Gal 3¹⁵), according to the usual view, which is responsible for the RV text in the former: see Milligan *Documents*, p. 75. Deissmann, among other difficulties, would have to prove that in iii/B.C. the older general meaning, established by Aristophanes, was extinct. The view to which we have capitulated, after strongly supporting the Westcott doctrine, is less heroic than consistent holding to one English word, but it can claim to account for its inconsistency. Among recent monographs may be mentioned an article by E. Riggenbach in *Theolog. Studien Th. Zahn* . . . *dargebracht*, and lexical studies by F. O. Norton (1908), J. Behm (1912) and E. Lohmeyer (1913). See also Ferguson *Legal Terms Common to the Macedonian Inscr. and the NT* (Chicago, 1913), p. 42 ff.

διαίρεσις.

In the long land-survey P Tebt I. 61 (h)⁵¹, ⁵⁸ (B.C. 118-7) we find *ἐν διαίρεσιν* *bis* of the "division" of wheat among several cultivators: cf. *ib.* 72 (B.C. 114-3) *quater*. For the same meaning see P Tebt. II. 382⁴ (division of land—B.C. 30-A.D. 1) *ἐκ κλήρου διαίρεσις*, "in consequence of the division by lot," P Flor I. 5⁵ (A.D. 244-5), *ib.* 50¹¹⁶ (A.D. 268), P Strass I. 29⁴³, ⁴⁵ (A.D. 289), P Gen I. 11⁴ (A.D. 350) *al.* In P Hib I. 116⁸ (c. B.C. 245) *διαίρεσις* *Μεχίρ* *ἕως Ἐπέφ*, the word is used of a "period" of time. From the inscriptions we may cite *Syll* 510²⁴ (ii/B.C.) *καὶ κοινὴν μὲν διαίρεσιν ταύτην εἶναι, — ἂν δὲ πως ἄλλως πρὸς αὐτοὺς ὁμολογήσωσιν ὑπὲρ τῆς διαίρεσις* *κτλ.* with reference to certain *μερισμοὺς τῶν ἔγγλων*.

διαίρεω.

Division between two or more parties, as in Lk 15¹², is the ordinary force of the word. Thus in a iii/B.C. inscr. in Ἀθηνᾶ xx. p. 167 ἀγρὸς . . . ὃν ἔλαβεν διαιρούμενος πρὸς τὸν ἀδελφόν, P Magd 29⁴ (B.C. 218) *διαίρεσις γενομένης καὶ συγγρ[α]φῆς τεθείσης διαιρῆσθαι ἴσως καὶ ὁμοίως, οὐ διεῖρηται μοι δικαίως*—of a division of land that had not been carried through justly: cf. BGU IV. 1123⁸ (time of Augustus) *διαιρεθήσεται εἰς μέ[ρη] ἴσα καὶ ὅμοια τρία, καὶ λήμψεται ἕκαστος τῶν ἡμῶν μέρος ἓν*, P Oxy X. 127¹⁰ (A.D. 214) *διειρήσθαι πρὸς αὐτοὺς τὴν καρπεῖαν*, "have divided among themselves the usufruct," and OGIS 573²⁴ (i/A.D.) *διαίρεται δὲ ὁ ἱερεὺς τὰ (ε)λοφερόμενα τῷ θεῷ εἰς κατασκευὴν τοῦ τόπου*, where the editor remarks that "verbum notionem distribuendae pecuniae in diversas expensas quibus opus sit habere videtur." With the dat. as in Lk *l. c.* cf. P Lond 880¹¹ (B.C. 113) (= III. p. 9) *ὁμολογεῖ . . . διειρήσθαι τὰ ὑπάρχοντα [αὐ]τῷ ἔγγαία τοῖς αὐτοῦ υἱοῖς*. The construction with *πρὸς* is commoner. The more general sense of "distribute," as in 1 Cor 12¹¹, may be seen in the Will of Epicteta, *Al Michel* 1001¹⁴, ¹⁸ (c. B.C. 200) *οἱ (sc. ὁ) δὲ ἀρτυτήρ διαιεῖ τὰ ἱερὰ τοῖς παροῦσι*. For the middle in the same sense cf. *Syll* 229¹⁹ (iii/B.C.) *διαίοντο τὸ ἀργύριον*

PART II.

—the meaning is practically = *διεῖλον πρὸς ἄλλήλους*. In *ib.* 831⁷ *πάντα ἃ ἔχε[ι] διελόμενος Νικήρατος πρὸς τὸν ἀδελφόν* this will not apply.

διακαθαίρω.

For this late form, which WH read in Mt 3¹², Lk 3¹⁷, cf. BCH xxvii. (1903) p. 73⁷⁹ (B.C. 250) *Ἐφελώνι τοὺς κρουνοὺς διακαθάραντι τοὺς ἐν τῇ σκηνῇ*.

διακονέω.

In P Oxy II. 275¹⁰ (A.D. 66) (= *Selections*, p. 55) a lad is apprenticed by his father—*διακονού(ν)τα καὶ ποι[ο]ύντα πάντα τὰ ἐπιτασσόμενα αὐτῷ*, "to serve and to do everything commanded him." For the construction with the dat., see BGU I. 261²⁸ (? ii/iii A.D.) *ἔγραψες Ἡράτι . . . ἵνα διακονίσσι (l. διακονήσει) ἱμῖν (l. ἡμῖν)*. The pass. is found OGIS 383¹⁰ (middle of i/B.C.) *τοῖς τε ἐκπώμασιν οἷς ἐγὼ καθειύρωσα διακονίσθωσαν*.

διακονία.

The very interesting parallel in Plutarch for Lk 10⁴⁰, given by Field, *Notes*, p. 63, should not be missed. We are unable to quote the word from papyri before vi/A.D.: like *διάκονος* itself and the verb, it seems to have been somewhat literary except in an almost technical use, which brought it into common speech.

διάκονος.

For the word in its general sense cf. P Flor II. 121⁸ (c. A.D. 253) *ἐπεὶ ἔδοξεν τοῖς [δεκαπρώτοις?] τὸν διάκονον Εὐ[ρη]ναῖον ? ἐπ' ἐνιαυτὸν χρησι[μ]εῖν ἡμῖν ?*. There is now abundant evidence that the way had been prepared for the Christian usage of this word by its technical application to the holders of various offices, as in the i/B.C. *Magn* 217, where the dedicators of a statue to Hermes are described as *κομάκτορες, κήρυκες* and *διάκονοι*. A definitely religious connotation belongs to the word in *ib.* 109 (c. B.C. 100) where the remains of a list of temple officials concludes with *μάγειρος . . . διάκονος*. For a similar combination the editor refers to *IG* IX. 1, 486 (ii/i B.C.) and IV. 774¹¹ (iii/B.C.), and to these examples Thieme (p. 17 f.), from whom the above citations are taken, adds *CIG* II. 1800, where we hear of a "college" of *διάκονοι*, presided over by a *ἱερεὺς*, in the service of Serapis, Isis etc., and *ib.* 3037 where two *διάκονοι* and a female *διάκονος* (cf. Rom 16⁴) are associated with a *ἱερεὺς* and a *ἱερεῖα τῶν δώδεκα θεῶν*.

For the Christian use of the word, see P Oxy VIII. 1162⁹ (iv/A.D.) *πρεσβυτ[έ]ροις καὶ διακόνους*, P Flor III. 323²² (A.D. 525), P Giss I. 55¹² (vi/A.D.) etc.

On the form *διάκων*, see Deissmann *LAE* p. 91, and add BGU IV. 1046¹¹, ²⁴ (A.D. 158). Prof. W. M. Calder tells us it is common in Anatolian inscr. It is on the same footing as *κατήγωρ* (see *s.v.* *κατήγορος*), which Thumb *He'len*, p. 126, shows to be a natural Greek development: Radermacher *Gr.* p. 15, gives a number of parallels. It is fairly certain that *διάκονος* must be associated with *ἐγκονέω*, *ἀκονιτῆ*, and the simplex preserved in the Anthology, also in glosses such as *κόνει, σπεῦδε, τρέχε* (Hesychius). The difficult *ᾱ* (Ionic *διήκονος*) is explained by Brugmann (see Boisacq *L.c.* *s.v.*) by analogy of *διηγεῖς* etc.

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which from "Redeweise" came to be "Sprache" in general (as Ac 22³), and was finally specialized to "lokale Sprach-eigentümlichkeit": see his quotations.

διαλιμπάνω

(as in Ac 8³⁴ D* and syr^{h1} ms) can be well supported from vernacular sources for other compounds. See Mayser *Gr.* pp. 402, 465, Blass-Debrunner, *Gr.* p. 59, also Thackeray *Gr.* i. p. 227, and below under *υπολιμπάνω*.

διαλλάσσω.

With Mt 5²⁴ may be compared BGU III. 846¹⁰ (ii/A.D.) (= *Selections*, p. 94) παρακα[λ]ῶσαι, μήτηρ, δ[ε] [ε]αλλάγητι μοι, and P Giss I. 17¹⁸ (time of Hadrian) ὥστε διαλλάγηθι ἡμεῖν. Belonging perhaps to the same period as this last is the fragmentary letter in P Par p. 422, 4 ἦως ὁ θεός (?) σοι διαλλάγη. For the subst. = "reconciliation," see BGU II. 665¹¹ (ii/A.D.). The verb is found = "change," "exchange," *OGIS* 484¹⁰ (ii/A.D.) τοῖς τὸ δηνέριον διαλλάσσειν βου[λ]ομένοις. Note also the middle in *Michel* 1001¹⁴ (Thera, c. B.C. 200), where it is forbidden to sell the μουσεῖον or its precinct or appurtenances, μήτε καταθέμαν, μήτε διαλλάξασθαι, μήτε ἐξαλλοτριῶσαι τρέπῳι μηθενί.

διαλογίζομαι.

The verb and its derivative noun are conspicuous in Egyptian documents to describe the *conventus*, the judicial "circuit" of the Praefect. The subject has been exhaustively treated by Wilcken, *Archiv* iv. p. 368 ff. His researches are now supplemented and in one important respect modified by a new document, P Ryl II. 74 (A.D. 133-5), the introduction to which gives a sufficient account of the matter. Hunt shows there that the main object of the Praefect's proposed journey south "was judicial, i. e. that he had meant to hold a *conventus* somewhere in southern Egypt." Thebes becomes thus, according to the new evidence, a probable assize town, visited not annually, but as business demanded. For the verb in this sense cf. P Ryl I. c. 8 νυνὲ δὲ διαλογίζομαι τὴν Θηβαῖδα καὶ τοὺς ἑπτὰ νομοὺς κατὰ τὴν [συν]θήσαν, P Oxy III. 484²⁴ (A.D. 138) ὅπου ἐὰν ὁ κράτιστος ἡγεμὼν Αἰδίδιος Ἡλιόδωρος ἐπ' ἀγαθῷ τὸν νομὸν διαλογίζηται ἢ δικαιοδοτῇ, "wherever his highness the praefect Avidius Heliodorus holds his auspicious court for the nome or administers justice" (Edd.). (Cf. ὅπου ἐὰν τὸν τοῦ νομοῦ διαλογισμὸν [ἢ] δικαιοδοσίαν ποιῇ[ση], P Lond 358¹⁹ (c. A.D. 150) (= II. p. 172).) Similarly P Oxy IV. 709⁶ (c. A.D. 50), where again the verb takes names of districts judicially visited in the accus. In Vettius Valens p. 245²⁰ ἐκ τούτων δεῖ διαλογίζεσθαι τὰς δὲ (omit) αἰρέσεις the verb is apparently transitive, with the meaning "discuss," which is not far from the legal sense described. No instance of the verb in this sense can be quoted from the NT, where the reference is always to "inward deliberation or questioning," but see *s.v.* διαλογισμός.

διαλογισμός.

The *judicial* reference of this word (see *s.v.* διαλογίζομαι) might perhaps be directly recognized in Jas 2⁴, "judges who give corrupt decisions." It adds point to such NT passages as Phil 2¹⁴ χωρὶς γογγυσμῶν καὶ διαλογισμῶν, 1 Tim 2⁸

χωρὶς ὀργῆς καὶ διαλογισμῶν, where the thought of outward disputing and discussion is uppermost. So BGU I. 191¹³ (ii/A.D.) τῷ διαληλυθότι διαλογισμῷ ἐδικάσατο, *ib.* 226²² (A.D. 99) ὅταν ὁ κράτιστος ἡγεμὼν Πομπήιος Πλάντας τὸν τοῦ νομοῦ διαλογισμὸν ποιῇται πρὸς τὸ τυχεῖν με τῆς ἐπὶ σοῦ βοηθείας, P Tebt I. 27²⁵ (B.C. 113) ἐπὶ τοῦ συσταθέντος πρὸς σὲ διαλογισμοῦ, "at the inquiry instituted against you." Add the heading ὁ διαλογισμὸς of P Oxy II. 294 (A.D. 22) (= *Selections*, p. 34) with reference to the hearing of a particular case, and P Fay 66⁴ (A.D. 185 or 217), where we read of fines imposed as the result of an official inquiry — ἐπ(ἐρ) ἐπιτί(μου) διαλογ(ισμοῦ): also P Oxy IV. 726¹² (A.D. 135), *ib.* VII. 1032²¹ (A.D. 162), P Tebt II. 407¹² (? A.D. 199), etc. In P Leid B¹. 13 (B.C. 164) the Twins at the Serapeum in Memphis make petition to Philometor for maintenance ὡς γλαπτόν ἐστιν ἐν τοῖς ἀρχαίοις διαλογισμοῖς, where the noun presumably represents the "original decisions" or "agreements" made when they took office. In P Par 62¹⁴ (ii/B.C.) ὁ δὲ διαλογισμὸς τῆς ἐγγλήψεως συσταθήσεται πρὸς αὐτοὺς κατὰ μήνα, ἐκ τῶν πυπτόντων ἐπὶ τὴν τράπεζαν, the word = "rationum relatio, depositio": see Witkowski's note, *Erpp.* p. 52. Similarly in P Rev L 17¹⁷ τῶν δὲ διαλογισμῶν οὓς ἄν ποιή[σ]ηται ὁ οἰκονό[μ]ος πρὸς τ[ο]ὺς τὰς ὠνὰς ἔχοντας πάντων ἀντίγραφα ἐκάστω[ι] τῶν κοινων[ῶν] παραχρῆμα δότω σφραγισάμενος αὐτός: see Mayser's list of reff., *Gr.* p. 437. We have no citations for the meaning "thought," "cogitation," common in LXX and NT, nor for "dispute," though this lies near to the idea of argument in court. But the former is not "peculiar to Biblical Greek," as is implied by Hatch *Essays*, p. 7f.: cf. φροντίδες καὶ διαλογισμοί in [Plato] *Axiochus* (p. 367A) and other citations in LS.

διαλύω.

Nearest to its one appearance in NT—Ac 5²⁶, of the dispersal of a horde of rebels—is the use in BGU III. 1012¹² (? B.C. 170) ἵνα οὖν μὴ συμβῇ διαλυθῆναι αὐτά (*s.c.* τὰ πρόβατα). Cf. also *Michel* 1001¹⁴ (c. B.C. 200) where it is forbidden to make any proposal ὡς δέσση διαλύσαι τὸ κοινὸν εἰ τὰς θυσίας τὰς προγεγραμμένας, "to break up the society or (intermit) the aforementioned sacrifices"—there is a slight zeugma. Still parallel to *dissolvere* is the frequent use in the Paris papyri in connexion with λιμός—12²² (B.C. 157) ὅπως μὴ ὑπὸ τῆς λιμοῦ δι[ε]αλύ[ω]ω: here note the intransitive use, as in P Leid E¹³ (ii/B.C.) ἡμεῖς δ' ἐν τῷ ἱερῷ μεταξὺ διαλύωμεν καὶ τῷ λιμῷ κινδυνεύομεν τὸ ἱερὸν ἐγλιπεῖν—see *Proleg.* p. 159. So P Par 22²¹ (ii/B.C.) ὥστ' ἂν κινδυνεύειν τῷ λιμῷ διαλυθῆναι, 26⁹ (petition of the Serapeum Twins—B.C. 163-2) (= *Select'ons*, p. 14) ὡς ἂν ὑπὸ τῆς λιμοῦ διαλυόμεναι, and 38²⁰ (B.C. 162) καὶ μὴ διαλύωμαι τῷ λιμῷ. Another kindred use is that in P Strass I. 20¹⁰ (iii/A.D.) ἔδοξεν ἡμῶς δίκας μηκέτι λέγειν, ἀλλὰ φίλα μᾶλλον τὰς . . . c. 15 letters . . .] στάσεις διαλύσασθαι. Not far away is P Hib I. 96⁵ (B.C. 259) ὁμολογοῦσιν διαλεῖσθαι πρὸς ἀλλήλους πάν[τα] τὰ ἐγκλήματα, "settled all the claims" (Edd.). Διάλυσις is similarly used with reference to debts, P Oxy I. 104²⁰ (A.D. 96), *ib.* VII. 1034 introd. (ii/A.D.). In P Hamb I. 25⁵ (B.C. 238) αὐτοὺς διαλύσαι, δ. = "reconcile." So P Magd 42¹² (B.C. 222) μέ[λι]στα διάλυσον αὐτοὺς · εἰ δὲ μ[ή], ἀπό(σ)τειλον ὅπως ἐπὶ τῶν λα(οκ)ριτῶν δι(ακ)ριθῶσιν—it is the endorsement of the king upon a

petition. In P Leid W ^{xxii.27} (ii/iii A.D.) *ὡς δὲ ἐν τῇ Νόμῳ διαλύεται Ἀβραϊστί, “uti vero in Lege (Mosis) (sic!) solvitur (nomen) Hebraice”* (Ed.), it is used apparently to denote the resolution of the patriarchs' names into magical combinations of letters.

διαμαρτύρομαι.

Nägeli, p. 24, gives this among Ionic words in the *Κοινή*, on the strength of its meaning *beseugen. versichern*, in Attic, but *ermahnen* in the Hellenistic of Paul. But “solemn and emphatic utterance” seems to be the note of NT use throughout; and this is not far from the sufficiently Attic Demosthenes, as *Callicles* 4 (p. 1273) *οὐδ’ ἀπηγόρευσεν οὐδὲ διαμαρτύρατο*, “he neither forbade it nor formally protested” (Sandys & Paley—see their note). The verb occurs in P Petr II. 2 (1)¹² (B.C. 260–59) *ἡμῶν διαμαρτυρομένων αὐτόν, ib. 37* right col.⁶ (iii/B.C.) with fragmentary context: note that in the former it seems to have *acc. pers.* See Milligan's note, *Thess.* p. 51. From a much later period we may quote BGU III. 836⁷ (time of Justinian) *διαμαρτύραντο δὲ ἡμᾶς ἐγγράφως διὰ τοῦ λογιστάτου ἐκδίκου κτλ.* For the subst. *διαμαρτυρία*, see P Lond 483⁷² (A.D. 616) (= II. p. 328), BGU II. 669 *verso*¹ (Byz.).

διαμένω.

P Tebt I. 27⁴⁰ (B.C. 113) *ἐν τῇ αὐτῇ ταλαιπωρίᾳ διαμένεις οὐδαμῶς τὰ κατὰ τὸ δέον (pap. δέον) κεχειρωμένα διαρθρωμένους*, “you still continue in the same miserable course with no improvement whatever in your improper procedure” (Edd.), P Oxy II. 237^{iii.40} (A.D. 186) *ἵνα δ’ [ο]ὐ β[εβ]αία τε καὶ εἰς ἅπαν διαμένη τῶν διαστωμάτων ἡ χρήσεις*, “in order that the use of the abstracts may become secure and permanent” (Edd.), P Fay 135¹⁰ (iv/A.D.) *σπουδάσον πληρῶσαι ἵνα ἡ φιλία διαμένη μετ’ ἀλλήλων*, “make haste to pay, in order that we may remain on good terms with each other” (Edd.), and from the inscr. *Syll* 194²¹ (B.C. 286–5) *διὰ τοῦ ἐμπροσθεν χρ[ό]νου διαμνησκόμενος αὐ[τῶν, ib. 520⁶ (B.C. 281–0) δέμειναν] πάντες εὐτακτ[οῦντες καὶ πειθόμενοι τοῖς τε νόμοις καὶ] τῶν κοσμητέ[ων].* For the subst. we may cite the common formula of a vow for the Emperor's salvation, as BGU II. 362^{iv.12} (A.D. 215) *ὑπὲρ σωτηριῶν καὶ αἰωνίων διαμονῆς τοῦ κυρίου ἡμῶν Αὐτοκράτορος Σεουήρου Αἰγυπτίωνου*, and a corresponding inscr. from Saghir, the religious centre of the Imperial estates near Pisidian Antioch—*ὑπὲρ τῆς Κυρίων τύχης καὶ [ν]ίκης καὶ αἰωνίου διαμονῆς καὶ τοῦ σύνπαντος αὐτοῦ οἴκου σωτηρίας ἀνέστησαν Ξῖνοι Τεκμορεῖοι Τύχην χάλκεον*, “for the fortune and victory and eternal continuance of our Lords and the salvation of his whole household the (association of coloni called) ‘Guest-friends of the Symbol’ dedicated a bronze (statue of) Fortune” (Ramsay *Studies in the Eastern Roman Provinces*, p. 333 f., and *Recent Discovery*, p. 193 f.).

διαμερίζω.

For *διαμερίζω εἰς*, as Lk 22¹⁷, cf. P Lond 982⁴ (iv/A.D.) (= III. p. 242) *διαμερίσασ[μεν εἰς] ξαντούς*.

διανέμω.

OGIS 383¹²⁵ (middle of i/B.C.) *τοῖς δὲ λοιποῖς χάριν ἔμην εἰς ἐλευθερίαν ἡδονὴν διανέμων, ib. 493²¹ (ii/A.D.) διανέμειν τοῖς πολέταις . . . ἐκ τῶν δημοσίων τ[ῶν εἰς θυσίας*

κτλ., and for the subst. *ib. 335¹²⁷ (ii/i B.C.)*. The verb is restored in CP Herm 8^{ii.9} *καὶ ταῦτα πάν[τα] ποιήσαντες διανε[ι]μαντο τὸ ἀργύριον*.

διάνοια.

P Petr II. 13 (19)¹² (B.C. 258–3) *τοῦτο εἴχε (/. τοῦτο δὲ ἔχε) τῇ δια[νοί]ᾳ, ὅτι οὐθέν σοι μὴ γενήθῃ λυπηρόν* “keep this in mind, that you will never be allowed to have anything to distress you.” *Syll* 300⁴² (B.C. 170) *γράμματα ἀποστέλλει ἔδοξεν, ὅπως περὶ τούτου τῇ δι[αν]οίᾳ προσέχη*: Viereck (*SG* p. 15) re-translates this *litteras dari censuerunt ut de ea re animadverteret*. *Διάνοια* is accordingly a fair equivalent to the Latin *animus*. The word is found on the Rosetta Stone, *OGIS* 90¹⁵ (B.C. 196) *βαμοῖς ἰδρύσατο τὰ τε προσδεόμενα ἐπισκευῆς προσδιορθώσατο ἔχων θεοῦ εὐεργετικοῦ ἐν τοῖς ἀνέγκουσιν εἰς τὸ θεῖον διάνοιαν*. Another interesting inscription shows a curious contact with the LXX. *Syll* 891 (ii/A.D.) mostly consists of curses on any one who may disturb the grave on which they are inscribed. Opening hopefully with *ἐπικατάρατος ἔστω*, they go on with a quotation of Deut 28²² *πατάξει το ἀνεμοφόρος*, followed by ver. 28 *παραπληξεί το διανοίας*. The inscr. proves to have been ordered for a pagan, but composed by a proselyte to Judaism. The noun figures in other imprecatory literature. So Wunsch *AF* 1¹⁰ (i/ii A.D.) *ἀναθεματίζομεν σῶμα, πνεῦμα, ψ[υ]χὴν, [δι]άνοιαν, φρόνησιν, αἰσθησιν, ζοήν, [καρδ]ίαν λόγους Ἐκατικίους ὀρκίσμ[ας] τε ἀβραϊκοῖς (i. e. “Hebrew”), ib. 4²² (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν [τ]ὴν δι[άν]οιαν παντὶ ἀνθρώπῳ χειρισάμενον, ib. 35 *βασάνισον αὐτῶν τὴν διάνοιαν τὰς φρένας τὴν αἰσθησιν ἵνα μὴ νοῶσιν τί π[ο]ιώσιν*.*

For the neutral sense of *διάνοια* (as Col 1²¹) we may cite Epict. iii. 22. 20 *νῦν ἐμοὶ ὅλη ἐστὶν ἡ ἐμὴ διάνοια, ὡς τῷ τέκτονι τὰ ξύλα, ὡς τῷ σκυτῇ τὰ δέρματα*. The subst. is very common in Aristeas, and the verb occurs *ter*, e. g. 56 *σεμνῶς ἅπαντα διανοοῦμενος*.

διανυκτερεύω.

A new literary reference for this NT *ἀπ. εἰρ.* (Lk 6¹³) may be cited from the Greek original of the history of the Trojan War assigned to Dictys Cretensis, P Tebt II. 268⁷² (early iii/A.D.) *διανυκτερεύσ[ας]* after a lacuna, followed by *τὰς πύσας ἡμέ[ρας]* again with a lacuna.

διανύω.

For *δ.* with the accus., as in Ac 21⁷, cf. Vettius Valens pp. 81²⁷, 109⁴, 330⁹ *πόνους διήνυσσας*. In *ib.* p. 58¹⁷ the verb is intransitive = *vivere*. The simplex appears in CP Herm 119 *verso*^{iii.4} (A.D. 260–8) *πάντα ἡμῖν κατ’ εὐχὴν ἡνυσται*: the passage does not strongly taste of vernacular.

διαπεράω.

P Flor II. 247⁸ (A.D. 256) *ἔστ’ ἂν διαπεράσῃ τὸ Χθώ*. P Leid W ^{ii.24} (ii/iii A.D.) *διαπεράσεις τὸ πέρας*.

διαπλέω.

Montgomery (*Exp* VIII. ix. p. 357) translates *διαπλέωσαντες* in Ac 27⁴ “having run across the gulf” between Cilicia and Pamphylia, and notes that the verb “probably implies that at this point a favourable shift of wind enabled

them to make a straight course across a stretch of open water (πύλαος) instead of hugging the shores of the bight." The verb occurs with the same object in *Kaibel* 642¹⁸ (iii/iv A.D.) καὶ πύλαος διέπλε[ν]σε: see also LS.

διαπύνεω.

For δ., as in Ac 4², 16¹⁸, cf. P Oxy IV. 743²² (B.C. 2) ἐγὼ ὁλος διαπύνομαι, "I am quite upset" (Edd.). For the verb in its more ordinary sense of "work laboriously," see Arist. 92 πάντες γὰρ αὐτοκελεύστω διαπύνοῦσι πολλὰς γινόμενης κακοπαθείας.

διαπορεύομαι.

Aristeas 322 concludes his letter by assuring Polycrates that if he discovers anything else worthy of narration he will set it forth—ἵνα διαπορευόμενος αὐτὰ κομίζῃ τοῦ βουλήματος τὸ κάλλιστον ἔπαθλον, "in order that in the perusal thereof thou mayst win the fairest reward for thy zealous desire" (Thackeray). BGU IV. 1116¹¹ (B.C. 13) τοῦ δι[α]πορευομένου μηνός, and so 1136⁸ c. B.C. 11), "the month now current." P Leid W^{viii}. 19 (ii/iii A.D.) αὐτὸς γὰρ ὁ Αἰὼν Αἰῶνος, ὁ μόνος καὶ ὑπερέχων, ἀθώρητος διαπορεύεται τὸν τόπον.

διαπραγματεύομαι.

With the perfective compound διαπραγματεύσαντο in Lk 19¹⁸ = "gained by trading" (see *Proleg.* p. 118) cf. the use of συμπραγματεύομαι in *Syll* 241¹⁷ (ii/B.C.) ἔδωκε δὲ καὶ ἐπιστολὰς τοῖς πρεσβυταῖς εἰς Πολύρην πρὸς τοὺς φίλους, ὅπως συμπραγματεύωνται μετ' αὐτῶν περὶ τῶν συμφερόντων, *ib.* 245⁹ (second half iii/B.C.) τοῖς ἀποσταλαῖσι σιτάναις ὑπὸ τῆς πόλεως εἰς Ἀῖλλον συνεπραγματεῦθη πάντα προθύμως.

διαπρίω.

The literal sense of this word is seen in *Syll* 587^{160, 204} (B.C. 329–8), *Michel* 594¹⁰⁷ (B.C. 279) ξύλον διαπρίσαντι Θεοδήμῳ. For the subst. cf. the Delphic inscr. in *BCH* xxvi. p. 92⁸ ξύλων [Μ]ακεδον[ικῶν με]σόδμῳ διαπρίω[τος]: Herwerden compares διαπρίωτος in Hippocrates.

διαρπάζω.

P Lond 35²¹ (B.C. 161) (= I. p. 25) ὁ δὲ βασιλεὺς ἀποδέδο[κε τ]ὴν σύνταξιν διαρπάζεται δὲ ὑπὸ τῶν προ[ε]στη-κότων τῶν ἱερῶν. *Cagnat* IV. 1029¹⁸ (c. B.C. 85) διαρπασάν[των] δὲ καὶ τὰ [σκεύη τῶν σ]ωμάτων (= slaves) καὶ τῶν ἐν τῷ χωρίῳ [καὶ] τοῖς περι[κειμέν]οις τόποις. For the subst., *Syll* 259¹⁰ (B.C. 279) ἐπὶ διαρπαγαῖ τῶν τοῦ [θ]εοῦ χρημάτων.

διαρρήγνυμι.

P Lips I. 37¹⁸ (A.D. 389) τὴν ἐπικυμένην ἀ[ύ]του ἐ[σ]θήτα διαρ[ή]ξαντες ἀφ[ε]λαντ[ο].

διασαφένω.

For this verb, common in the earlier papyri, we may cite P Eleph 18³ (B.C. 223–22) κ[α]λῶς ποιήσεις διασαφένους ἡμῖν, ὅπως ἐπιτελέσωμεν κτλ., P Lond 42⁸ (B.C. 168) (= I. p. 30, *Selections*, p. 9) ἐπιστολὴν . . . ἐν ᾗ διασαφένους εἶναι ἐν κατοχῇ ἐν τῷ Σαραπίῳ, P Par 42¹⁰ (B.C. 156)

διασαφένον μοι, *ib.* 45⁸ (B.C. 153) ἃ σ[οι] οὐ δεδύνημαι διασαφέναι διὰ τοῦ ἐπιστολίου, P Grenf II. 33¹¹ (B.C. 100) περὶ τοῦ διασαφυνμένου μέρους γῆς, and from the inscriptions *Syll* 790⁸⁷ (i/B.C.) ἐν τῷ ψηφίσματι διασαφέναι τῷ κεκ[υ]ρωμένῳ περὶ τοῦ [μαν]τέου ἐφ' ἱερέως Κρίνονος. If we may judge from the contrast between papyri B.C. and A.D., the verb went out of common vernacular use during the NT period, which would account for the curious fact that only one NT writer (Mt) uses it at all. It occurs however five times in Vettius Valens.

διασεῖω.

P Tebt I. 41¹⁰ (c. B.C. 119) ἐτέρων γυναικῶν διασεῖω gives us an early example of the Hellenistic use = "extort." It takes the (ablative) genitive here, if the cases of a very muddled scribe are to be regarded as deliberate: in Lk 3¹⁴ and many other places it has the accusative, e.g. P Par 15³⁷ (B.C. 120) χάριν τοῦ διασεῖσαι αὐτοὺς καὶ εἰς βλάβας περιτῆσαι. With the Lukan passage, cf. P Oxy II. 240⁵ (A.D. 37) where we have an oath by a κωμογραμματεὺς that he knows of no villager διασεῖσμε[ν]οι . . . ὑπὸ . . . στρατιώτου. This unknown soldier might have come almost fresh from the Baptist's exhortation! For the same combination of verbs as in Lk 1. c., see P Tebt I. 43²⁸ (B.C. 118) συκοφαντηθῶμεν διασεῖσμε[ν]ων. (ζ. διασεῖσμε[ν]οι?), "be subject to false accusations and extortions." Other examples of the verb are P Oxy II. 284⁸ (c. A.D. 50) διασεῖσθην ὑπὸ Ἀπολλοφάνους, *ib.* 285¹³ (c. A.D. 50) διότισέν με ἄλλας δραχμὰς τέσσαρας, both referring to extortions by the same tax-collector: cf. also the editor's note to P Giss I. 61¹⁰ (A.D. 119), where a number of references are collected, and P Leid G¹⁵ σκυλλόμε[ν]ος δὲ καὶ [δια]σεῖόμενος παρ' ἑκαστου, where the editor regards σκυλλω as the wider term—"de omni vexatione universe," while those are said διασεῖω "qui minis, aliave ratione illicite alicui pecuniam vel simile quid extorquent." A rather more general meaning is suggested by P Tor. I. 1^{viii}. 13 (B.C. 116) (= *Chrest.* II. p. 38) ὑπολαμβάνοντα εὐχερῶς διασεῖσιν τοὺς ἀντιδικούς, "confisum se facile concussurum adversarios," as Peyron renders; but "browbeat, intimidate" seems more appropriate than "blackmail." The combination of Lk 3¹⁴ is repeated with nouns in P Tor I. 1^v. 1 (B.C. 116) ἐπὶ τῇ πάσῃ συκοφανταί καὶ διασεῖσμῳ, P Tebt I. 43²⁸ (B.C. 118) συκοφαντίας τε καὶ διασεῖσμοῦ χάριν, "for the sake of calumny and extortion" (Edd.). A form διάσεισις occurs in *ib.* 41³⁰ (c. B.C. 119) πρὸς τῇ[ι] διασεῖσει.

διασκορπίζω.

BGU IV. 1049⁷ (a deed of sale—iv/A.D.) ἐν ᾧ φύν[ι]κες (ζ. φοίνικες) διασκορπισμένοι κτλ. The verb is found with reference to the broken bread of the Eucharist in Didache 9⁴: ὥσπερ ἦν τοῦτο κλάσμα διασκορπισμένον ἐπάνω τῶν ὀρέων καὶ συναχθὲν ἐγένετο ἓν, οὕτω συναχθήτω σου ἡ ἐκκλησία κτλ. The subst. is found P Tebt I. 24⁵⁵ (B.C. 117) ὑπὸ διασκορπισμὸν τὰ τῆς φορολογίας ἀγάγων, "they might produce the dispersal of this revenue" (Edd.).

διασπάω.

Syll 510¹¹ (ii/B.C.) οἱ δὲ λαχόντες διαιρέτωσαν καθ' οὓς ἂν ἑκαστοὶ τόπους λάχωσιν μὴ διασπῶντες μήτε τὰ τοῦ

τοκιστοῦ μέρη μήτε τὰ τοῦ γεωργοῦ, ἀλλὰ τὰ μέρη τέμνον-
τες συνεχῆ ἀλλήλοις.

διασπείρω.

The verb is found in a list of persons subject to the poll-tax, P Lond 259⁷³ (Roman) (= II. p. 38) διασπαρμένα διὰ τῶν τοῦ ἱγ (ἱτους) ἐγκεφαλαιω(μάτων). We have no citations for the noun διασπορά, but it occurs in Plutarch.

διαστέλλω.

The verb is common = "enjoin, give instructions to," e.g. P Hal I. 7⁶ (B.C. 232) Π]τολεμαίω διὰ[σ]τελλαι, εἴπερ μὴ τὸν βυβλιαφόρον καὶ τὸν ἐφοδὸν ἐκπέτει[κα]ς, "give instructions to Ptolemaeus, in case you have not persuaded the letter-carrier and the post-controller," P Par 26²⁸ (B.C. 163-2) (= *Selections*, p. 16) ἡμῶν δὲ τοῖς δέουσι θλιβομένων καὶ Ἀχομάρρη μὲν τῷ ἐπιστάτῃ τοῦ ἱεροῦ πλεονάκι διαστέλλεσθαι ἀποδιδόναι ἡμῖν, "when we were being crushed by our wants, we often made representations even to Achomarras the supervisor of the temple to give us (our rights)," *ib.* 63^{71.19} (B.C. 165) διαστέλλεσθαι τοῖς ἄλλοις ἐπιμεληταῖς καὶ ὑποδιοικηταῖς ταῦτά, etc. In P Rein 7²⁰ (P.B.C. 141) διασταλέντος, "it having been ordered" in the contract (συμβολαίω), is followed by the acc. and the infin.: in the NT we have the equivalent ἵνα construction. P Lond 44¹⁷ (B.C. 161) (= I. p. 34) καὶ τὴν μὲν θύραν τοῦ ἱεροῦ προφθάσαντός μου καὶ κλείσαντος, μετὰ κραυγῆς τε διαστελλομένου μετ' ἡσυχίας ἀναλύνει οὐδ' ὥς ἀπεχώρουν, "I shouted to them to go away quietly." The same petitioner uses the active in *ib.* 45²⁹ (p. 36) a year later, ὅπως ἀνακαλεσάμενος τοὺς προειρημένους διαστείλῃ ταῦτους μηκέτι εἰσβιάζεσθαι εἰς κτλ. We might further quote P Ryl II. 113¹⁴ (A.D. 133), where διέσπειλάντό μοι is rendered "served a summons upon me" (Edd.). Quite distinct is the meaning in P Amh II. 40⁸ (ii/B.C.), showing how the best land in a glebe had been "separated" by a Greek for the use of some compatriots—διασταλμένας ἀπὸ τῆς γῆς τὰς κρατίστας (ἀρούρας) καὶ καὶ μεμισθωμένας τισὶ τῶν Ἑλλήνων: this agrees with the use of the noun διαστολή in the NT, see *s.v.* Cf. also Aristas 152 ἡμεῖς δ' ἀπὸ τούτων διαστέλλεσθαι, where Thackeray (*Transl.* p. 32) remarks that διαστέλλειν "seems here to combine the two senses of 'to distinguish' and 'to command,' with a reference to Lev 10¹⁰, 11⁴⁷." Finally we find διαστέλλειν almost a *term. tech.* in orders for payment in kind, P Oxy I. 88⁶ (A.D. 179) διαστελλάτε ἀφ' ὧν ἔχετε τῶν γυμνασιάρχων ἐνθήμα[τι] πυροῦ γενήματος τ[ο]ῦ δ[ι]ε[λ]θόν[τος] ἱδ[ι]οῦς ἀρτάβας ἐξήκοντα, "pay from the past 19th year's store of wheat belonging to the gymnasiarchs and deposited with you sixty artabae" (Edd.), so *ib.* III. 516⁶ (A.D. 160), P Lips I. 112² (A.D. 123), 113³ (A.D. 127 or 128) etc. *Ostr* 1164 (ii/iii A.D.) shows it in the formula of a cheque, διέσπειλον ἐκ τοῦ ἐμοῦ θέματος εἰς ὄνομα Λουκιλλάτος.

διάστημα.

The word is found in the astronomical papyrus P Par 1³²¹ (ii/B.C.) ὁ τῶν ἐπιταλῶν καὶ δυσμῶν χρόνος ἐνεστιν ἐν τῷ τῆς ἡμέρας καὶ νυκτὸς διαστήματι, cf. 43², 491¹. See also P Oxy VI. 918^{7.15} (a land survey—ii/A.D.) ἀνὰ μ[έ]τρον

οὐσῆς διάρυχο(ς) καὶ ἱκανοῦ διαστήμα(ος), P Giss I. 40^{11.18} (edict of Caracalla) μετὰ τ[ὸ] π[ρ]οβλεπθῆναι τὸ τοῦ χρο[ν]οῦ διάστημα, P Ryl II. 207 (a) 37.31 (ii/A.D.) μετὰ διάστημα, of space: on the shortening of η to ε, irrespective of etymology (which would have produced εἰ) see *Proleg.* p. 46.

διαστολή.

We are unable to illustrate the NT use of this word (cf. also Exod 8²³) = "distinction," "difference" (see under διαστῆλαι), but the subst., like the verb, can be freely quoted in the sense of "injunction," "notification," "memorandum." P Tebt I. 24⁴⁵ (B.C. 117) ἀκολουθῶς ταῖς δεδομένοις (ἡ—αἰς) δι' α[ὐ]τῶν διαστολῶς (ἡ—αἰς), "in accordance with the memoranda given by them" (Edd.), *ib.* 34¹⁸ (c. B.C. 100) γράφω σοι διὰ διαστολῶς αὐτοῖς δοῦναι, "I am therefore writing to you to give their instructions" (Edd.), P Oxy IV. 743²⁸ (B.C. 2) διαστολῶς δεδώκειν, "praecepta" (Witkowski², p. 130), *ib.* I. 68⁸⁵ (A.D. 131) ἀρκουμένου μου τῇδε τῇ διαστολῇ ὥς καθήκει, "since I am ready to abide by the present memorandum, as is right (?)" (Edd.). Cf. also the corresponding use of τὸ διαστολικόν of an official "notification" or "writ," in this last papyrus²⁸, *et saepe*. The noun, like διαστῆλαι, is also frequent with reference to payments, e.g. P Tebt II. 363¹ (early ii/A.D.) διαστολῆς μετρήματος Τεβτίνεως, "statement of a payment in kind at Tebtunis," *ib.* 395³⁰ (A.D. 150) ἀγτ[ὶ] γρα[φ]ον[ος] διαστολ[ῆς] (?), with reference to the copy of a banker's receipt: cf. the use of the rare word διαστολεῖς in P Rein 53⁶ (iii/iv A.D.). See also Wilcken *Ostr* i. p. 638.

διαστρέφω.

For the use of δ. in Phil 2¹⁸ Lightfoot cites Epict. iii. 6. 8 οἱ μὴ παντάπασι διαστραμμένοι τῶν ἀνθρώπων (cf. i. 29. 3). Kennedy (*EGT ad. l.*) aptly compares the Scotch expression "thrawn," "having a twist" in the inner nature. The subst. occurs in the vi/A.D. P Oxy VIII. 1165⁵ where one advocate writes to another expostulating—διὰ τοὺς γεωργοὺς μου τοὺς ἐν τῷ Ἀμουλῇ ἐν τοιαύτῃ διαστροφῇ γενέσθαι, "because my cultivators at Amoules have been put to such straits" (Ed.).

διασώζω.

P Lille I. 17¹⁸ (iii/B.C.) ἀπόστολον. αὐτῶι τινά, ἵνα διασωθῇ ὁ σῖτος ὁ παρ' ὑμῶν, P Vat A⁶ (B.C. 168) (= Witkowski², p. 65) κομισάμενος τὴν παρὰ σοῦ ἐπιστολήν, ἐν ἧι διασάφεις διασεσώσθαι ἐγὼ μεγάλων κινδύνων, P Par 29⁴ (B.C. 161-0) διασωθεῖς κατὰ τὸ δίκαιον ἐκ τῶν ἐξωθεν τόπων, BGU I. 332⁷ (ii/iii A.D.) ἐχάρην κομισάμενη γράμματα, ὅτι καλῶς διασώθητε, *ib.* 341¹⁸ (ii/A.D.) (as restored in Preisigke p. 40) ὅσοι μὲν τελῶς δ[ι]ασωθησόμενοι πρὸς τοὺς ἰδ[ι]οῦς κατέφυγον. See also the iv/A.D. Christian letter, P Oxy VI. 939⁸ ἡμῖν ὡς ἐγένετο [καὶ ταῖς εὐ]χαῖς ἡμῶν ἐπένευσεν διασώσας ἡμῖν [τὴν ἡμῶν] κυρίαν, "He was gracious to us and inclined His ear to our prayers by preserving for us our mistress." Add from inscr. *Syll* 490¹⁸ (iii/B.C.) ἀλλ' ὁμοίως περὶ πάντα[ς] τὸς πολλ[ῶ]ν [σπουδ]άζων διέσωσε πολλούς. In connexion with I Pet 3²⁰, where it describes Noah's being "safely brought into" the Ark, it is worth noting that Josephus uses the verb about Noah, in *c. Apion.* i. 130 περὶ τῆς λάρνακος, ἐν ᾗ Νῶχος . . διασώθη.

διαταγή.

Deissmann (*LAE*, p. 86 ff.) has shown how completely the new evidence sets aside the statement by Grimm (but cf. Thayer, p. 694) that this is "purely" a biblical and ecclesiastical word used for the Greek διάταξις. Thus P Oxy I. 92³ (an order for a payment of wine—? A.D. 335) Ἀμεσύστῃ ἱπποκράτῃ ἐκ διαταγ(ῆς) οἴνου κεράμιον ἐν γέρον, *ib.* 93² (A.D. 362), and P Fay 133⁴ (iv/A.D.) ἀπίστευτα τὸν οἰκ[ον]όμον . . . ἵνα τὴν διαταγὴν τῆς τρύγης ποιήσῃται, "I have sent to you the steward to make arrangements about the vintage" (Edd.). From inscr. we may quote *Cagnat* IV. 661¹⁷ (A.D. 85), where the διαταγή of T. Praxias of Acmonia appears in his will; *ib.* 734¹³, providing that no one shall be buried in the tomb παρὰ γνώμην τοῦ Ῥούφου ἢ διαταγῆν, and similarly *ib.* 840³ εἰ τις παρὰ τὴν διαταγὴν τὴν ἐμὴν ποιήσῃ, which the editor glosses as "excerptum testamenti, relati in tabularium civitatis." For this specialized meaning of "testamentary disposition," Deissmann, *LAE*, p. 87, cites this last inscr. (from Hierapolis), and refers to the Pauline use of ἐπιδιατάσσεσθαι in Gal 3¹⁵.

For the difficult εἰς διαταγὰς ἀγγέλων in Ac 7⁵⁵ Nestle (*Expt* T xx. p. 93) cites the Heb. ַיָּדָאֵם אוֹרְיָאֵם, "through the hand" or "hands" (*i. e.* the mediation) of angels, and compares the LXX διὰ χειρὸς Δαυεὶδ = Heb. ַיָּדָאֵם דָּוִד in 2 Chron. 23¹⁸ (Vg. "juxta dispositionem David")—a view confirmed, he adds, by the Syriac version which has ַיָּדָאֵם with the addition of כְּצִוְיָאֵם, "the command."

διάταγμα

was in Imperial times the technical term for an "edict," see e. g. P Giss I. 40^{11.8} (A.D. 212) where Caracalla refers to the words προτέρου διατάγματος, in which his χάρις had been displayed: cf. also P Oxy VIII. 1108²¹ (A.D. 206), 1101¹ (A.D. 367-70) of the edicts of Praefects, and numerous exx. in *OGIS*, as 458⁸¹ (c. B.C. 9) κατὰ τε τὸ Παύλου Φαβίου Μαρτύρου τοῦ ἀνθυπάτου διάταγμα. The word is used of a "testamentary disposition" in P Oxy X. 1282²⁷ (A.D. 83) καθ' ὃ ἐθετο ὁ Παπποντῶς ὅποτε περιὴν διάταγμα, "in accordance with the disposition made by Papontos in his lifetime" (Edd.).—the constr. is mixed. Cf. BGU I. 140²⁵ (A.D. 119—so *Mitteis Chrest.* II. p. 424) ἐξ ἐκείνου τοῦ μ[ε]τρ[ο]ῦ τοῦ διατάγματος, and see above under διαταγή.

For διάταξις, which is not found in the NT but ten times in the LXX, we may cite BGU I. 180⁶ (ii/A.D.) παρὰ δὲ ταύτην τὴν [δ]ιάτ[α]ξιν [ἐ]γὼ ἐπηρέασθην μ[ε]τὰ διετίας τῆς [ἀπο]λύσεως κτλ., P Par 69^{C.18} (acts of Alexander Severus—A.D. 233) αἱ γὰρ θεῖαι διατάξεις, and similarly of Imperial decrees in BGU IV. 1022⁹ (Hadrian), P Flor III. 382^{7.30} *al* (A.D. 222-3), P Strass I. 22¹⁸ (iii/A.D.), etc.

διατάσσω.

The technical use of the verb in connexion with wills (see above under διαταγή, διάταγμα) is seen in P Fay 97¹³ (A.D. 78) ἀργυρίον δραχμὰς εἴκοσι . . . αἱ εἰσὶν δ[ι]αταγίσαι ἀ[πὸ] τοῦ τελευτηκέντου αὐ[το]ῦ πα[τ]ρός, "twenty drachmae of silver, being the sum bequeathed by his deceased father" (Edd.), so²⁸, P Oxy I. 75²⁰ (A.D. 129) δηλὰ δὲ τὴν ἀδελφὴν μου Διωνυσίαν διαταγίσαν διὰ τῆς διαθήκης προικὸς δραχμὰς χεῖρας κτλ.; *ib.* 105⁷ (A.D. 117-37) μὴ ἐξίστῃ ἐνχειρὶν τοῖς ἐπ' ἐμοῦ διατεταγμένοις,

al. For the more general sense, cf. P Oxy IV. 718²⁵ (A.D. 180-92) κατὰ τὰ διατεταγμένα, "in accordance with the decrees," *ib.* VI. 899²² (A.D. 200) διετάσσετο γῆν βασιλικὴν τε καὶ δη[μο]σίαν, "was appointed (to cultivate) Crown and public land" (Edd.), P Tebt II. 423⁵ (early iii/A.D.) ἤδη οὖν ὥς δι[ε]τάγη χωρησάτω, "so now as was ordered let it go" (Edd.), P Flor II. 127¹⁰ (A.D. 256) ἐπεὶ καὶ τὰ ὑπόλοιπα χω[ρ]ίδια ἐπιθεωρεῖν μέλλομεν καὶ τὰ παρὰ σοὶ διατ[έ]λαι. In the curious Pergamene inscr., *Cagnat* IV. 504¹ διαταγίσσα Ἰδὴ γνώμη, indicating "infra expressam esse sententiam Nicodemi," the subject is conditioned in its phraseology by the necessity of making the letters of each line add up to 1461 (Ed.).

διατελέω.

P Hib I. 35⁵ (c. B.C. 250) διατελο[ύ]μεν τοῖς φόρους εὐτακτοῦντες εἰς τὸ ἱερόν διὰ τὴν παρ' ἡμῶν σκ[ε]π[τ]ῆν, "we have long administered with regularity the revenues of the temple on account of your protection" (Edd.), P Lond 42⁴ (B.C. 168) (= I. p. 30, *Selections*, p. 9) εἴη ἀν τοῖς θεοῖς εὐχομένη διατελῶ, "it would be as I am continually praying to the gods," BGU I. 287⁷ (a libellus—A.D. 250) (= *Selections*, p. 115) καὶ αἱ θύων τοῖς θεοῖς διετέλιστα, P Oxy IX. 1204¹⁸ (A.D. 299) διετέλεσεν γόνον ὑπηρετούμενος τῇ σῇ τοῦ ἐμοῦ κυρίου τάξει. In P Oxy I. 120 *verso*¹⁰ (iv/A.D.) we have μὴ ἄρα αἱ ἡμέραι τὰ πάντα διατελοῦσι; "Can time accomplish everything after all?" (Edd.). From the inscr. it is sufficient to quote *Syll* 393⁴ (Roman) which also shows the adj.—διατελοῦς ἀρετῆς ἐνεκεν [ῆς] ἔχων διατελεῖ . . . The standing intransitive use with participle, recognisable in all but one of the instances quoted above, can be illustrated to any extent.

διατηρέω.

P Petr II. 29 (c) (Ptol.) διατῆρει ἐπιμελῶς καὶ ἐπιμελου αὐτ[ῶ]ν, P Grenf II. 14 (a)¹⁸ (B.C. 270 or 233) δ[ι]ὰ τὸ διατετηρηκέναι ἐμαυτὸν μηδὲνα τρόπον ἐνοχλεῖν, *Syll* 246⁷ (B.C. 220-16) ὅπως ἀν παρ' ἐκατέρων τῶν [δ]ήμων ἡ τε φυλ[ί]α καὶ ἡ εἰρήνη διατηρήται, *ib.* 521⁷⁶ (B.C. 100) διετήρησεν δὲ αὐτῶν καὶ τὴν πρὸς ἀλλ[ή]λους ὁμόνοιαν καὶ φίλιαν δι' ἑλ[ο]ν τοῦ ἐνια[ν]τοῦ. In the magic papyrus P Lond 46⁴⁴ (iv/A.D.) (= I. p. 66) we have διατηρήσόν με καὶ τὸν παῖδα τοῦτον ἀπημάντους ἐν ὀνόματι τοῦ ὑψίστου θεοῦ: cf. *ib.* 121⁴²² (iii/A.D.) (= I. p. 99). On the "perfective" force in the compound see P Leid U^{11.21} (ii/B.C.) the dream of Nectonebus, the last Egyptian King of the old dynasties, where we have a striking parallel to 2 Tim 4⁷—διατετήρηκα τὴν χώραν ἀμέμπτως. "The perfective in the King's words emphasises the fact that the watchful care has been successful; the simplex in Paul lays the stress on the speaker's own action, 'I have guarded my trust'" (*Proleg.* p. 237, cf. p. 116).

διατίθημι.

As noted under διαθήκη, the regular formula in a will is τάδε δίδωτο (νοῶν καὶ φρονῶν κτλ.): see e. g. P Eleph 2⁹ (B.C. 285-4) τάδε δίδωτο Διονύσιος κτλ., P Lips I. 29⁸ (A.D. 295) νοῦσα καὶ φρονούσα διεθέμην τάδε μου τὸ βούλημα, P Lond 171¹³ (iii/A.D.) (= II. p. 176) διέθετό μοι διαθήκην ἀ[πὸ] τοῦ ἐσφραγισμένην. The use of the verb accords more closely with LXX and NT than that of the noun.

Thus *Syll* 342^{35,36} (c. B.C. 48), of an envoy from a king to Pompey, οὐ μόνον τοὺς ὑπὲρ τοῦ βασιλῆως χρηματισμούς διέθετο τὴν εὐνοίαν τὴν Ῥωμαίων πα[ρ]αγόμενος τῷ βασιλεῖ, ἀλλὰ καὶ περὶ τῆς πατρίδος τοὺς καλλίστους δ[ι]μέθετο χρηματισμούς, "he not only *negotiated* terms on behalf of the King, winning the King the Romans' good will, but also *negotiated* the most honourable terms for his country." The selection of διαθήκη in the LXX for "covenant" may well have followed this still current use of the verb, perhaps with the feeling that the δια- compound was more suitable than the συν- for a covenant with God—συνθ. might suggest an agreement on equal terms. As showing, however, how closely the usage of the two verbs approached, see Polyb. cxxii. 8. 13 ὁ γὰρ πατὴρ συνέθετο μὲν ἐκατέρᾳ τῶν θυγατέρων πενήτηκοντα τάλαντα δώσειν. In P Ryl II. 116⁶ (A.D. 194) ἀκολούθως ἢ ἔθετο διαθήκη, we have a sporadic appearance of the simplex. In P Par 63^{viii.6} (B.C. 164) we have πρὸς δὲ τοὺς ὁπωσδήποτε (pap. ὁμωσ-) ἡγγνωμονηκέναι φάσκοντας, εὐδialiύ[τ]ως καὶ πράως διατίθεσθαι, and in P Lille I. 3³⁸ (after B.C. 241) the verb is used of the vendors of oil—ἐδ[ιν] τινος καταλαμβάνη διατιθέμενους [π]λειόνων τιμ[ῶν] τῶν συντεταγμένων, "if he detect any disposing of it for larger sums than those agreed upon," P Oxy I. 99⁸ (A.D. 55) οἰκία τῆς τοῦ διατιθέμενου Πνεφερώτος ἀδελφῆς, "sister of P. the seller": Wilcken (*Archiv* i. p. 128) quotes Herodotus i. 1. In BGU IV. 1202¹⁰ (B.C. 18) ἐφ' ᾧ διαφ[ί]σ[ι] κ[α]τὰ νομηνίαν ἐκάστην τῷ τοπογραμματεῖ . . . κύλληστιν εἰς τὸν αἰὲ χρόνον, "on condition that (the temple) supplies *cyllestis* (a kind of fancy bread)," we have—if the reading is sound—another development from the central idea of "making a disposition." The passive in BGU IV. 1109¹¹ (B.C. 5) τῆς Καλλιτύχης ἐν ἀσθενείᾳ διατεθείσης shows yet another natural development.

διατρίβω

is common = "live," "sojourn," e.g. P Hal I. 1¹⁸² (middle iii/B.C.) ἀλλὰ καὶ ἐν Ἀπόλλωνος π[ό]λει διατρίβωσιν, P Lille I. 7⁴ (iii/B.C.) διατρίβοντος γὰρ μου μετὰ Ἀπολλωνίου ἐμοῦ οἰκείου, BGU I. 267¹¹ (A.D. 199) πρὸς μὲν τοὺς ἐν ἄλλοις πόλει διατρίβοντας ἐτῶν ἑκοσι ἀριθμῷ βεβαιούται (cf. P Strass I. 22⁶), *ib.* IV. 1140⁴ (B.C. 5) διατρίψας ἐνταῦθα (in Alexandria) τὸν πάντα χρόνον—the complaint of a Jew named Helenus, son of Tryphon an Alexandrian, *Preisigke* 1002⁹ (? iii/A.D.) ἐν τῇ βασιλ[ευ]ο[ύ]σῃ Ῥώμῃ χρόνῳ πολλῷ διατρίψας, P Oxy III. 486²¹ (A.D. 131) ἐνθάδ[ε] μοι διατριβούση ἀπηγγέλη τὰ ἐμὰ πάν[τα] . . . ἀπολωλένα[ι], *ib.* IX. 1204¹⁸ (A.D. 299) ἐπειδὴ κατὰ τὴν Ὁασιν τὴν Μεικράν διέτριβεν, etc. So from the inscr. *Michel* 332⁴ (ii/B.C.) διατρίβων παρὰ βασιλεῖ Σκυθῶν, "living at the court of the King of the Scythians." These exx. make against the constr. suggested by Field (*Notes* p. 121) for Ac 14³, by which χρόνον is the object of διέτριψαν instead of the acc. of time. For the subst. see *OGIS* 505⁷ (A.D. 156) ὡς ἐν πατρίδι ταῖς Ἀθήναις τὴν διατριβὴν ποιησάμενος (= ἐν ταῖς Ἀ. ὡς ἐν π., as Dittenberger notes).

In connexion with the frequent use of this verb in Ac, Hobart (p. 221 f.) adduces exx. of its varied employment in medical writings. Διατριβή in MGr = "dissertation," as in technical phraseology of ancient times, from which it apparently descends.

διατροφή

is found, as in 1 Tim 6⁸, in P Oxy II. 275¹⁸ (a contract of apprenticeship—A.D. 66) εἰς λόγον διατροφῆς δραχμὰς πέντε, "on account of his keep five drachmas," III. 494¹⁶ (a will = A.D. 156) ἡ δ' αὕτη γυνὴ μου χορηγήσει τῷ υἱῷ μου Δεῖῳ εἰς δ[ι]α[τ]ροφήν αὐτοῦ καὶ τὴν ἄλλην δαπάνην κτλ., "my said wife shall supply to my son Dios for his sustenance and other expenses" etc. (Edd.), *ib.* 497⁸ (a marriage contract—early ii/A.D.) χορηγέτω δ' αὐτὸς Θεῶν τοῖς τέκνοις τὰ πρὸς τὴν διατροφήν, BGU I. 321⁷ (A.D. 216) τὰ εἰς διατροφήν ἀποκείμενα σιτάρια, etc. For the verb, as in Judith 5¹⁰, cf. P Oxy III. 638 (A.D. 112) ἐπὶ τὸν τῆς ζωῆς αὐτῆς χρόνον ἐφ' ὃν καὶ διατρέφειν ἡμᾶς αὐτήν.

διαυγάζω.

P Lond 130⁷⁰ (a horoscope—i/ii A.D.) (= I. p. 135) οὐ τὸ δωδεκατημόριον διηύγαζεν σκορπίου περὶ τὸν πρῶτον σφόνδυλον. P Leid W IV. 1⁹ (ii/iii A.D.) καχάσαντος (i. e. καγχ—) πρῶτον πρῶτον (om.) αὐτοῦ ἐφάνη φῶς αὐτῇ, κ(αλ) διηύγασεν τὰ πάντα. In BGU IV 1143^{15f.}]ν κεκοπημ[ένα] καὶ διευγασ[μένα] καὶ ἐπιδευγασμένα καὶ κέκαυμένα τῇ καθήκουσῃ ὀπτήσῃ, of pottery. The editor, W. Schubart, after glossing the first participle as "mit Griffen versehen," confesses that the next word is unintelligible to him—it might begin with διευτ. A perf. partic. from διαυγάζω is possible: could it mean "(semi) transparent," like διαυγής?

διαφανής,

found in the Receptus at Rev 21²¹ for διαυγής, on no known authority, survives in the MGr διάφανος.

διαφέρω.

It may be well to illustrate at length the varying shades of meaning which this common verb exhibits. In P Lond 45⁸ (B.C. 160–59) (= I. p. 36) a certain Ptolemy addresses a petition to King Ptolemy Philometor stating that his house had been sacked, and goods valued at twenty talents had been "carried off"—τῶν ἀπ' αὐτῆς φορτίων διενεργημένων. For δ. = "differ" cf. P Tor I. 1^{viii.18} (B.C. 116) μηδὲ τὴν αὐτὴν ἐργασίαν ἐπιτελεῖν, διαφέρειν δὲ τὴν τούτων λειτουργίαν. From this is naturally developed the meaning "surpass, excel," common in NT. For this see P Tebt I. 27⁸ (B.C. 113) τῶν οὖν ἐν τοῖς καθ' ἡ[μᾶ]ς (i. ὑμᾶς) τόποις πίστει καὶ ἀσφαλείᾳ δι[α]φ[ε]ρ[ο]ντων . . . τὰς κατ' ἄνδρα γραφάς, "the lists of individuals in your district who are conspicuous for honesty and steadiness" (Edd.), so again²¹, P Oxy VII. 1061¹² (B.C. 22) διαφέρετε γὰρ τοῦ Πτολεμαίου ἐμπειρίᾳ, "for you are superior to Ptolemaeus in experience" (Edd.), *Syll* 365⁹ (A.D. 37) θεῶν δὲ χάριτες τούτῳ διαφέρουσιν ἀνθρωπίνων διαδοχῶν, φ' ἡ νυκτὸς ἥλιος κτλ. Out of "differing" comes also the meaning "be at variance." So P Lille I. 16⁸ (iii/B.C.) σοὶ τε οὐ βούλεσθαι διαφέρεισθαι περὶ τούτου, "qu'il ne voulait pas entrer en désaccord là-dessus avec toi" (Ed.), P Oxy III. 496⁸ (a marriage contract—A.D. 127) ἐδ[ιν] δὲ τι διαφέροντα[ι] πρὸς ἀλλήλους, of a husband and wife, P Par 69B. 10¹⁰ (A.D. 233) ὁ στρατηγὸς πρὸς τῷ λογιστ[ῇ] τοῖς διαφέρουσι ἐσχόλασεν, of granting an audience to "litigants," P Lond 232⁷ (c. A.D. 346) (= II. p. 296) διαφέρει μοι διαφέρει δὲ καὶ . . . Παύλῳ, "has a difference with me and has a

difference also with Paul," and from the inscr. *Syll* 929²⁰ (? B.C. 139) *δικηκοῦσθαι τῶν διαφερομένων*. For the subst. in the same sense, cf. the marriage-contract BGU I. 251⁵ (A.D. 81) where certain provisions are made—*ἐάν δὲ διαφοράς [γενόμενης χωρίζονται ἀπ' ἀλλήλων]*, so *ib.* 252⁷ (A.D. 98), and P Ryl II. 154²⁴ (A.D. 66). There remains the well attested meaning "belongs to," as of property, for which LS quote only Philo—P Lond 940²¹ (A.D. 226) (= III. p. 118) *ἀδελφου ὄντος εἰ ὑμῖν διαφέρει ἡ κληρονομία αὐτοῦ*, P Strass I. 22²³ (iii/A.D.) *τοῦ νομίζοντος αὐτῷ διαφέρειν*, "since he thinks that it belongs to himself," *ib.* 25⁵ (iv/A.D.) *σπούδασον παρασχεῖν Ἑρμῇ τῇ μοι διαφέροντι τὰ δύο νομισματα, ἃ χρεωστέες μοι*, "pay as soon as possible to Hermes, who belongs to my household, the two coins, which you are owing to me." With this may be compared P Tebt II. 288¹¹ (A.D. 226) *ὡς τοῦ κινδύνου καὶ ὑμῖν [αὐτοῖς] ἅμα ἐκείνοις διολόντος ἐάν τι φανῇ [κε]κακουργημένον ἢ οὐ δυνάμεως πεπερ[α]γμένον*, "since you not less than they will incur the risk if any misdemeanour or irregularity be proved to have occurred" (Edd.). So P Thead 8²⁴ (A.D. 306), P Gen I. 62⁴ (iii/A.D.), *Christ.* II. 88¹ (ii/A.D.), BGU IV. 1062²¹ (A.D. 237), etc. See also *CR* xxiv. p. 12. The editor's rendering of P Oxy IX. 1204¹¹ (A.D. 299) *ὦν τὸ διαφέρον μέρος καὶ τῶν αποφάσεων οὕτως ἔχει*, "the essential part of the proceedings and the judgement being as follows," with reference to certain legal proceedings, may be taken as supporting Moffatt's translation of Rom 2¹⁸ *καὶ δοκιμάζεις τὰ διαφέροντα*, "and with a sense of what is vital in religion" (cf. Phil 1¹⁰): τὰ διαφέροντα would thus offer a positive counterpart in popular usage to the negative τὰ ἀδιάφορα. We set with this passages where διαφέρει = Lat. *interest*, as P Thead 15¹⁷ (A.D. 280-1) τὰ ἀναγκαιότερα τὰ τῇ ταμιεῖα διαφέροντα, "most vital interests of the Treasury."

διαφεύγω.

The "perfective" sense in διαφυγεῖν "escape through fleeing" (see *Proleg.* p. 112) comes out well in P Tebt I. 44²⁸ (B.C. 114) *μή ποτε ἐξ ὑστέρου παθόντος τί μου ἀδίκως διαφύγηι*, "so that if anything happens to me subsequently he may not escape unpunished" (Edd.): cf. P Amh II. 131⁶ (early ii/A.D.) *ἐλπίζω δὲ θεῶν θελόντων ἐκ τῶν λαλουμένων διαφεύεσθαι καὶ μετὰ τὴν πεντακαιδέκτην ἀναπλεύσειν*, "but I hope, if the gods will, to yet escape from the talking and after the fifteenth to return home" (Edd.).

διαφημιζω

occurs thrice in Vettius Valens, as p. 250⁵ *ἀλλ' ὅμως ἐπὶ ταῖς καλοκαγαθίαις διαφημιζονται*. The simplex (*q.v.*) occurs in P Giss I. 19⁴ (ii/A.D.).

διαφθείρω,

as befits a perfective compound, denotes usually a completed process of damage. It is used for the death of animals, as P Strass I. 24⁵¹ (A.D. 118) *καὶ διεφ[θάρ]θη(αν) μετὰ Φαῶ(φ) αἰγ(ες) ἑ,* P Oxy I. 74¹⁴ (A.D. 116—registration of sheep) *ἐξ ὧν διεφθάρη πρ(όβατα) ἕξ, ἀρνας δύο*, and so P Amh II. 73⁶ (A.D. 129-130); P Lond 309⁶ (A.D. 146) (= II. p. 73) *διεφθάρη μετὰ τὴν ἑξαῖθ(μισιν) κάμηλος [ἅ],* P Oxy VI. 938⁴ (iii/iv A.D.) *ὡς ἐκ τούτου κινδυνεύειν τὰ κτήνη διαφθαρήναι*, "with the result that the oxen are i

PART II.

danger of destruction" (Edd.). BGU IV. 1109¹¹ (B.C. 5), a contract with a wet-nurse, is made *διὰ τὸ τῆς Καλλιτυχῆς ἐν ὄσθενείᾳ διατεθείσης διεφθάρθαι τὸ ταύτης γάλα*. Vettius Valens uses it thrice of abortion. Passing to inanimate things, we find the verb used in a British Museum papyrus, P Lond Inv No. 1885¹¹ (A.D. 114-5), with reference to public records, and strikingly illustrating the carelessness with which these were sometimes kept—*συνέβη . . . ἃ μ[ε]ν [i.e. τῶν βιβλίων] μὴ σώ[σ]εσθαι π[ο]λλὰ χρόνῳ διεφθάρεντα, ἃ [δὲ] καὶ ἄπ[ο] μέρους διεφθάρ[η]ναι, ἕνα δὲ κεφαλόβροτα γεγονέναι διὰ τὸ τοὺς τ[ό]πους καυσώδεις εἶναι*: see H. I. Bell in *Archiv* vi. p. 101. In P Oxy I. 95²³ (A.D. 129) it is used in connexion with the failure of a contract, *ἣν ἐὰν συμβῇ παραπεσῖν ἢ ἄλλως πῶς διεφθάρ[η] γὰρ*, "if the terms of it should be broken or it in any other way be rendered invalid" (Edd.). *Syll* 540²² (B.C. 175-1), the "breaking" of a stone—*ἐάν τινα ὑγίη λίθον διαφθείρη κατὰ τὴν ἐργασίαν ὁ τῆς θέσεως ἐργώτης*.

διάφορος.

For its simplest sense, as in Rom 12⁶, Heb 9¹⁰, cf. P Oxy VII. 1033²⁸ (A.D. 392) *ἀναγκαζόμεθα δὲ συνεχῶς ἕνεκεν τῆς παραστάσεως διαφόρων προσώπων*, "we are often called upon for the production of various persons" (Edd.), P Grenf II. 92⁶ (vi/vii A.D.) *σπέρματα λαχάνων διαφόρων*. Hence, as in the verb, the derived sense of "superiority," as *Preisigke* 1005 *διαφόρους πράξεις . . . ἱστορήσας ἰθαύμαστα*: this in Heb 1⁴, 8⁶ is expressed by the comparative *διαφορώτερος*. NT use is now completely described, but in inscr. and papyri the development goes much further. First τὸ διάφορον = "difference," as P Tebt I. 61(6)²³ (a land survey—B.C. 118-7) *δι(άφορον) σχοι(νισμοῦ)*, (see the editor's note), and P Petr II. 20¹¹ (B.C. 252) *διάφορον ἀν[ε]στ[ε]σθαι παρὰ τὰς β[ε]β[η]ρ(άβας) ἑ δραχμάς*, which is translated (III. p. 77), "the difference will amount to five drachmae for every hundred artabae." Out of this develops an exceedingly common meaning, "payment, money," which survives in MGr διάφορο(s) (neut.) = "interest, gain." It figures in Polybius (Kálker, p. 301): inscriptional exx. may be seen in the indices to *Syll* and *OGIS*. Thus in the great "Mysteries Inscr." from Andania, *Syll* 653 (B.C. 91) there is a section headed *περὶ τῶν διαφόρων* dealing with finance. From papyri may be selected P Oxy VIII. 1118⁷ (i/ii A.D.) *ὅπως ἔτι καὶ νῦν ἀποδῶ μοι τὰ ὀφειλόμενα καὶ τοὺς προσοφειλομένους τόκους καὶ τὰ [διά]φορα*, "in order that he may yet pay to me the debt and the interest due in addition and extras:" so Hunt, who compares for [διά]φορα P Flor I. 86²⁸ (i/A.D.) *τόκους καὶ τὰ τέλη καὶ δαπάνας*, and notes that διάφορον is sometimes practically synonymous with τόκος, e.g. P Oxy VII. 1040⁶ (A.D. 225), an acknowledgement of a loan of four artabae of wheat to be repaid *ἐπὶ διαφόρῳ ἡμιολίας*, "at the interest of one-half" (Ed.).

The subst. *διαφορά* may be illustrated by P Par 63²⁶ (B.C. 165) (= P Petr III. p. 26) *τίς γὰρ οὕτως ἐστὶν ἀνέλπτος ἐν τῷ λογίζεσθαι κ[α]λ[ὸν] πράγματος διαφορὰν εὑρεῖν ὅς οὐδ' αὐτὸ τοῦτο γὰρ δυνήσεται συννοεῖν κτλ*, which Mahaffy renders, "for who is so utterly wanting in reason and the capacity for making distinctions, that he cannot understand this" etc., P Magd 11²⁰ (B.C. 221) where the word has the unusual sense of "delay"—*ὅπως ἀν[ε] μὴ . . .*

διαφορὰ τῇ καταγωγῇ τοῦ σίτου γίνηται, "qu'il ne se produise pas de retard dans la descente des transports de blé" (Ed.), and *ib.* 26 verso⁴ (B.C. 217) περὶ διαφόρου οἴνου, "au sujet de vin livré en moins" (Ed.), cf. *ib.* recto¹² τὸ διάφορον τῶν λαττονούντων ἰδ. κεραμίων.

διαφυλάσσω.

Winer (*ap.* Grimm *s.v.*) remarks that the LXX used this word specially of God's providential care, as in the passage quoted in Lk 4¹⁰, its one NT occurrence (= Ps 90 (91)¹¹). It is interesting to compare P Giss I. 17⁷ (time of Hadrian) χάρις τοῖς θεοῖς πᾶσι ὅτι σε διαφυλάσσουσι ἀπρόσκοπον, BGU IV. 1081⁴ (ii/iii A.D.) εὐχομαι τοῖς θεοῖς ὑπὲρ σοῦ, ἵνα σὲ διαφυλάξῃ, *ib.* III. 984²⁷ (as emended—iv/A.D.) ἔρωμένον σε [ὁ θεὸς κ]αθ' ὑπόνοια (i. ὑπόνοια) διαφυλάξει ἐν ἀφθο[ν]ι. κτλ., and the late *ib.* II. 547⁸ (Byz.) ὁ κύριος τῶν αἰώνων διαφυλάξει τὴν ὑμῶν περίβλε(πτον) μεγαλοπρέ(πειαν). Two letters addressed by Apamius to Abinnaeus, P Lond 243, 413 (c. A.D. 346) (= II. pp. 301, 302) end—ὁ θ(εὸς) δὲ διαφυλάξει σε. The verb is also found in the magical P Lond 121⁴⁰⁷ (iii/A.D.) (= I. p. 100) διαφυλάξατέ με τὰ μεγάλα καὶ θαυμαστὰ (ὀνόματα) τοῦ θ[εοῦ], P Leid W^{xlv}.³⁶ (ii/iii A.D.) addressed to a god, διαφύλαξόν με ἀπὸ πάσης τῆς ἰδίας μου ἀστρικής, "guard me from all stellar malignity personal to myself (?)" (i. e. due to my own horoscope), *ib.* xxv.⁴ διαφύλαξόν με ἀπὸ παντὸς φόβου κτλ. It seems fair to claim that quite outside Biblical language the verb was already specialized for divine guardianship. It was capable however of a general meaning. A Doric inscr. from Carpathos in *CR* iii. p. 333 has κ[α]λ τὰ φρούρια ἀκέραια π[άν]τα διαφυλάξας τῷ [δάμω]. Add *OGIS* 117⁵ (ii/B.C.) ἐπαγγέλλε[τ]αι δὲ καὶ εἰς τὸ λοιπὸν [τῇ]ν αὐτὴν ἀρεσιν διαφυλάξειν, also *Michel* 477²⁵ (middle ii/B.C.) εἰδὼτας ὅτι καὶ Στρατονικεῖς τὴν πρὸς Ἀσσυρίους εὐνοια[ν] διαφυλάξουσιν, *ib.* 508¹⁹ (beginning ii/B.C.) προαιρούμενος διαφυλάσσειν τὴν πρὸς τὸ πλῆθος ἡμῶν εὐνοιαν, *Syll* 461²⁵ (iv/iii B.C.), 641¹⁰ (end iii/B.C.), 918⁵ (iv/iii B.C.), 529³⁴ (i/B.C.) διεφύλαξαν τ[ὴν πόλιν] under arms, and so ⁴⁴ φιλοτιμότεροι . . . εἰς τὸ διαφυλάσσειν τὴν πατρίδα.

διαφωνέω.

The curious meaning "fail, perish," appearing in LXX, supported by LS with citations from Diodorus and Agatharchides, appears in P Petr II. 13 (3)⁴ (middle iii/B.C.): a prison wall has partly fallen, and the rest is going, ὥστε κινδυνεύει πεσόντος αὐτοῦ διαφωνήσαι τι τῶν σωμάτων, "so that there is a risk, if it comes down, of killing some of the people" (Ed.). It might also mean "escaping." Mahaffy's note is very instructive:—"But διαφωνήσαι, for *to die*, would be a complete puzzle did it not occur in Agatharchides, a writer of this very century, as well as in Diodoros, in the sense of *to perish*." Some day, perhaps, doctors of divinity may discover the LXX, and classical experts purchase E. A. Sophocles' Lexicon!

διαχειρίζω.

For this word in its original sense of "have in hand," "administer," see P Tebt I. 112 introd. (B.C. 112) ἀφ' ὧν (*sc.* 4885 dr.) προφέρεται Ἑρμίας διαχειρίσθαι (i. διαχειρίσθαι) ἐπὶ τῇ τρα(πέζῃ) χ, and from the inscr. *OGIS*

2187⁴ (iii/B.C.) δὲ ἂν διαχειρίσῃ χ[ρή]ματα, *Michel* 976¹⁸ (B.C. 300) δοσε τι τῶν κοινῶν διαχειρίσαν, *ib.* 977⁸ (B.C. 298-7) τὰ κοινὰ καλῶς καὶ δικαίως διαχειρίσεν. For the derived sense of "kill," "slay" in Ac 5³⁰, 26²², cf. the medical usage with reference to surgical operations, in Hobart, p. 202.

διαχωρίζω

can be quoted from the literary "LXX Memorial" from Adrumetum (iii/A.D.)—¹¹ ὀρκίζω σε τὸν διαχωρίσαντα τοὺς εὐσεβεῖς, "I adjure thee by him who separates the devout ones from the godless": see Deissmann *BS*, p. 275. Add from the iv/A.D. Leyden magic papyrus (ed. Dieterich, p. 817)—xv.²⁸ ποιήσον τὸν (δεῖνα) διαχωρισθῆναι ἀπὸ τοῦ (δεῖνος).

διδασκαλός.

Grimm's citation from Philo is the more welcome in that even Vettius Valens (p. 150²⁸—adverb pp. 158⁴, 304²⁴) still uses διδασκαλικός, which Grimm notes as the classical form: see under διδάσκαλος. MGr keeps δασκαλικός, "of a school-master."

διδασκός.

To the classical reff. for this not very common word we may add Pss. Sol. 17²³ in the description of Israel's King, καὶ αὐτὸς βασιλεὺς δίκαιος καὶ διδασκὸς ὑπὸ θεοῦ ἐπ' αὐτούς (cf. LXX Isai 54¹³).

διδασκαλία.

In P Oxy VIII 1101⁴ (A.D. 367-70) a Praefect states that certain orders he was issuing were based not on information gained from a few first-comers (π[α]ρ' ὀλίγων τῶν πρώτων [πυθόμενοις]), ἀλλὰ πρὸς διδασκαλίαν τρόπον τινὰ λαμβάνον (i. —ων) [ἐκ τῶν εἰς ἐκάστ[η]ν πόλιν τε καὶ ἐνορίαν γιγνομένων], "but on instruction in a way derived from what occurs in every city and district" (Ed.). Cf. from the inscr. *Syll* 306⁹ (ii/B.C.) ὑπὲρ τῶν παίδων διδασκαλίας, *ib.* 423¹⁸, 663¹⁰. A new literary citation may be given from P Kyl II. 62²⁸ (iii/A.D.—translated from an unknown Latin writer by one Isidorianus) καὶ τὴν τῶν φαρμά[κων] δι[δ]ασκαλίαν ποιεῖ: the edd. are not satisfied with the reading, but see no alternative. An interesting Christian example of δ. occurs in the prayer of the end of iv/A.D. published by C. Schmidt in *Neutestamentliche Studien für G. Heinrici* (1914) p. 71²⁶ φώτισον ἐν τῇ [σῇ] πα[ρ]ακλήσει ὥπως καταξωθῶμεν . . . τῆς μεγαλοφροῦς διδασκαλίας τῶν εὐαγγελίων τοῦ σ(ωτῆ)ρ(ος) ἡμῶν Ἰ(ησοῦ) Χ(ριστοῦ).

διδάσκαλος

occurs *ter* in the contract of apprenticeship P Oxy IV. 725 (A.D. 183); cf. BGU IV. 1021¹² *et.* (iii/A.D.). *OGIS* 149⁵ (ii/B.C.) διδάσ[καλος μαθημάτων] τακτικῶν. For διδασκαλεῖον cf. the dream from the Serapeum P Par 51⁶ (B.C. 160) (= *Selections*, p. 19) ἐξαί[φνης] ἀνέγνω τοὺς ὀφθαλμούς μου, καὶ ὅρα [τάς] Διδύμας ἐν τῷ διδασκαλῇ τοῦ Τοθῆ[τος], "in the school of Tothes," and the adj. διδασκαλικός in P Par 63⁵¹ (B.C. 165) (P Petr III. p. 22) τρόπον τινὰ διδασκα[λι]κή[ν] ἡμῶν πεποιημένων τὴν [ὑ]φήγησιν, "we made our explanation such as almost to teach

you, like schoolboys" (Mahaffy): cf. P Oxy II. 275³⁴ (A.D. 66) κυρία ἡ διδασκαλική, "the contract of apprenticeship is valid." MGr δάσκαλος, "teacher, schoolmaster," with derivative δασκαλεῖν "censure, teach one his lesson," keeps the old word without its reduplication.

διδάσκω.

Like διδάσκαλος, διδάσκω is by no means so common as we might have expected; but from the instances we have noted we may select the following—P Lond 43⁸ (ii/B.C.) (= I. p. 48), where a mother congratulates her son on having finished his education and being now in a position to earn his livelihood as a teacher—νῦν γὰρ παραγενόμενος εἰς τὴν πόλιν διδάξεις . . . τὰ παιδάρια καὶ ἔξεις ἐφόδιον εἰς τὸ γῆρας, P Oxy I. 40⁸ (ii/iii A.D.), where a doctor practising mummification is asked—διδάσκον τ[ὸ] κατα[τή]κον, "tell me what is the solvent" (Edd.), P Strass I. 41⁸ (A.D. 250) φερὶ δὲ οὐ δικάζομαι, διὰ βραχέων σε διδάξω, CP Herm 23^{11.5} (a law report) ἡμεῖς δ' ἐπιδά[χ]θ[η]μεν ὑπὸ τῆς λα[μπρ] . . . ταῦτά σοι παρεθέμεθα, and *ib.* 25^{11.5} ἵνα πάλιν σε διδάξωμεν εἰ οὐν σοι δοκ[εῖ] ἀκούσαι τ[. . .

διδαχή.

The word is used of military instruction or training in an Imperial letter, which Wilcken (cf. *Archiv* ii. p. 170) dates in the time of Hadrian—BGU I. 140¹⁸ (A.D. 119) καὶ τ[ο]ῦτο οὐκ ἐδοκεὶ σκληρὸν [εἶ]ναι [τοῦν]αντίον αὐτῶν τῆ[ς] στρατιω[τ]ικῆ[ς] διδα[χ]ῆς πεποιηκότων. An interesting parallel to Mk 1²⁷ occurs in the new uncanonical gospel, P Oxy X. 1224 Fr. 2 *verso*³ π[ο]λὺν σέ [φασιν διδα]χῆν καὶν[ήν] διδ[ά]σκειν, ἢ τί β[ε]β[ή]πτισμα καὶνὸν [κηρύσσειν]; "what is the new doctrine that they say thou teachest, or what the new baptism that thou dost preach?" (Edd.)

διδραχμον.

With the Jewish Temple tax of τὸ διδραχμον (Mt 17²⁴) may be compared a tax for a similar amount for the temple of Suchus: cf. e. g. the receipt for this tax in P Tebt II. 281 (B.C. 125) and BGU III. 748^{11.5} (A.D. 48) where it is paid upon a sale of house property—διαγέγραφε(ας) τὴν διδραχμ(α)ν τοῦ Σούχου θεοῦ μεγάλ(ο)υ μεγάλ(ο)υ ἥς ἐώνησαι οἰκ(α)ς κτλ. See further Wilcken *Ostr.* i. p. 360, Otto *Priester* i. p. 356 f., ii. p. 334. Can we recognize it in P Tebt II. 404¹² (late iii/A.D.) λόγος τῶν διδράχμων στατήρης ἑξ, "on account of the didrachms 67 staters" (Edd.)? If so, it is a very close parallel to τὰ διδραχμα in Mt *l.c.*, with the same use of the article and absence of further definition. In P Amh II. 50²⁰ (B.C. 106—a loan of money) provision is made for τοῦ ὑπερπεσόντος χρόνου τόκου διδράχμους τῆς μνᾶς τὸν μῆνα ἕκαστον, "the over-time interest at the rate of two drachmae on the mina each month" (Edd., who remark that this is 24 % a year, "the ordinary rate required upon loans not paid back at the specified date"). For διδραχμον in late MSS. of the LXX, see Thackeray *Gr.* i. p. 103.

δίδυμος.

This word has become very familiar to students of the papyri owing to the lengthy correspondence regarding the grievances of the Serapeum Twins, Thauas and Thaus or Taous, that has come to light. Their story has been recon-

structed by Kenyon, P Lond I. p. 2 ff. For a specimen of their petitions see P Par 26 (B.C. 163–2), reproduced in *Selections*, p. 12 ff. It opens—Βασίλει Πτολεμαῖω καὶ Βασίλισσῃ Κλεοπάτρῃ τῇ ἀδελφῇ, θεοῖς Φιλομήτορι, χαίρειν. Θανῆς καὶ Ταοῦς δίδυμοι, αἱ λειτουργοῦσαι ἐν τῷ πρὸς Μέμφει μεγάλῳ Σαραπιεῖ κτλ. From *ib.* 12¹. καὶ ἐκ τούτων καὶ τῶν προτοῦ γεννηθεῶν δ[ι]δύμων κομισαμένων τὰ ἑαυτῶν καθ' ἡμέραν δόντα, we learn that the Twins were there *ex officio* as twins, in connexion with some Dioscuric cultus: see Rendel Harris *Boanerges*, p. 272. From later documents it will be enough to quote P Oxy III. 533¹⁸ (ii/iii A.D.) εἴπατε καὶ τοῖς δίδυμοις ἐτι προνοήσ[α]τε τοῦ κερματίου, "tell the twins also to be careful about the small change" (Edd.). The frequency of Didymus as a proper name is curious: we compare the Latin Geminus and Gemellus (cf. for the latter the farmer whose correspondence at end of i/A.D. is preserved in P Fay), but it is much less prominent than Διδυμος becomes in Hellenistic Egypt—after iii/B.C., if we may judge from the almost complete absence of Dioscuric names from the indices of P Petr and P Hib. There is a diminutive Διδυμάριον in P Lond 901¹⁸ (i/ii A.D.) (= III. p. 24), the name of a woman. In P Lond 604 B²⁷ (c. A.D. 47) (= III. p. 86) we find two brothers named Castor and Didymus, which suggests that Didymus is a surrogate for Polydeuces. The index of proper names in this volume is suggestive as to the prevalence of Dioscuric worship in Egypt. There are 28 Castors, 9 (or 11) with the name Polydeuces, 28 with Didymus (Didyme and Didymarion once each), 49 with Dioscorus or Dioscurides. It is also noteworthy that names of this class tend to recur in families, and that six of them are linked with an Isidotus, Isidorus or Ision. One Didymus is the son of Amphion, which takes us into another Greek twin-cultus. Since Ἀμφίων is short for ἀμφιγενής, as Dr Harris points out, the classical pair Zethus and Amphion are named exactly on the same principle as our Castor and Didymus above. One of a pair had a name of his own, and his brother was nothing but "Twin." The Apostle Thomas no doubt was "Judas the Twin;" but if the well attested "Judas" were rejected, the name by which we always know him was entirely capable of standing alone. Whether every Didymus really was a twin may be questioned. Like Dioscorus and the rest, it might often only imply a cult relation: Pollux was the "patron saint"—to describe the practice in terms of its mediæval derivative.

In BGU I. 115¹² (A.D. 189) (= *Chrest.* I. p. 238) Wilcken conjectures a hitherto unknown compound δ[ι]δυμαγεν[ε]ς, which is confirmed by *ib.* II. 447¹⁰ (A.D. 173–4) (= I. 2.).

δίδωμι.

P Oxy X. 1292⁹ (c. A.D. 30) ἔδωκα Ἐρμάτι δούναί σοι (δραχμὰς) ἱβ, *ib.* VII. 1062¹⁸ (ii/A.D.) τὸ ἀργύριον δὲς Ζωῶλῳ τῷ φίλῳ, *ib.* 1068²⁴ (iii/A.D.) εἶνα δῶς αὐτοῖς γράμματα should serve as exx. of the ordinary usage of this common verb. For δίδοναι λόγον cf. P Oxy X. 1281⁹ (a loan—A.D. 21) ἐφ' ᾧ κομίζομένον [τοῦ] Ἰωσήπου ταῦτα πρότερον δώσει λόγον τούτων, "on condition that when Joseph receives it he shall first render an account of it" (Edd.), P Strass I. 32⁹ (A.D. 261) δότω λόγον, τί αὐτῷ ὀφείλ[ε]ται καὶ ποῦ παρέσχεν, ἵνα οὕτως αὐτῷ ἐνλογηθῇ. Lest Ac 13²⁰ should be supposed a Hebraism, after (e. g.)

Numb 14⁴, we may quote P Lille I. 28¹¹ (iii/B.C.) αὐτοῖς ἔδωκαμεν μεσίτην Δωρ[ί]ων[α], "nous leur avons donné pour arbitre Dorion" (Edd.), P Flor I. 26² (A.D. 265) δίδωμεν καὶ προσαγγέλλομεν τὸν ὑπογεγραμμένον εἰς δεσμοφυλακίαν: cf. *ib.* 91² (ii/A.D.) ἔδωθον εἰς ἑτέραν αὐτῶν λειτουργίαν, and P Oxy IX. 1195¹ (A.D. 135) Ἀπολλωνίω κριτῇ δοθέντι ὑπὸ Περωνίου Μαμερτείου τοῦ κρατίστου ἡγεμόνος. Similarly Deissmann (*LAE*, p. 117) disposes of the "Latinism" in Lk 12⁸⁸ by reference to a letter of B.C. 2 written in vulgar Greek, P Oxy IV. 742¹, δὲς ἐργασία[ν], "give your attention to it," and to the occurrence of the same phrase in the unpublished P Bremen 18 (c. A.D. 118). He also cites *OGIS* 441¹⁰⁰ (B.C. 81) φροντίζουσιν διδᾶσθαι τε ἐργασίαν, "may they take heed and give diligence" (but see Dittenberger's note). Herwerden (*Lex. s. v.*) illustrates the elliptical use (e.g. Rev 2²⁰) from Rev. pap. Lips. 13^{III.3} ὁ ἄλλος λῖθον δέδωκεν τῷ υἱῷ μου, sc. πληγῇ: cf. our "he gave it him with a stick." For δίδωμι ἑμαυτὸν τινι or ὑπέρ τινος (as 2 Cor 8⁸, Tit 2¹⁴) cf. P Par 47²⁶ (c. B.C. 153) (= Witkowski², p. 90) ἰ καὶ αὐτοὺς δέδωκαμεν καὶ ἀποτεπώκαμεν ὑπὸ τῶν θεῶν καὶ πιστεύοντες τὰ ἐνύπνια, and see Nägeli, p. 56. There is a suggestive use of δ, in the question addressed to an oracle, P Oxy IX. 1213⁴ (ii/A.D.) ἀξιοὶ Μένανδρος [εἰ] δέδοται μοι γαμήσαι; [τοῦ]τό μοι δός "M. asks, is it granted me to marry? Answer me this" (Ed.), so Wessely *Spec. gr.* 12, 26 εἰ οὐ [δὲ]δοται μοι συμβιβῶσαι Ταπεινῷ[τι]; (cf. *Archiv* v. p. 232). There is the same collocation of verbs in Mt 19¹¹, where it is implied that there are those οἱς οὐ δίδεται. For δός at the end of the first oracle cf. P Oxy VIII. 1149⁹ (ii/A.D.); it answers to τοῦτό μοι σύμφωνον ἔνεκεν in *ib.* 1148⁹, and κύρωσ[όν] μοι τοῦτο τὸ γραπτόν in Wessely's oracle. Δὲς πρὶν (as in Jn 4⁷) may be cited from P Leid W^{III.9} (ii/iii A.D.).

On the forms of this verb, which was rapidly coming over into the -ω class, like other -μι verbs in the Hellenistic age—cf. MGr δίδω, δίνω or δώνω—see *BS*, p. 192, *CR* xv. pp. 37 f., 436, xviii. pp. 111 f., and the editor's note on P Oxy VII. 1053²³. On *ib.* 1066¹² (iii/A.D.) ὁλεῖν μοι Ἀπολλων δτι οὐδὲν μοι ἔδωκεν, attention is drawn to ἔδωκεν as "a rather early instance of the sigmatic form which is occasionally found in writers of the decadence."

διεγείρω.

P Leid W^{II.16} (ii/iii A.D.) ὀρκίζω σε, πνεῦμα ἐν ἀέρι φοιτῶμενον, εἰσελθε, ἐνπνευμάτωσον, δυνάμωσον, διαέγειρον τῇ δυνάμει τοῦ αἰωνίου θεοῦς (om. -ς) δέε (l. τόδε) τὸ σῶμα—a spell for the ἔγερσις σώματος νεκροῦ.

διεξέρχομαι.

For this compound, which is used by *ABC* 61 in Ac 28³, cf. *Syll* 849⁴ (B.C. 177-6) διεξέλθωντι τὰ ἔξ ἑτη, P Oxy VII. 1069²¹ (illiterate—iii/A.D.) ἀγόρασον τῷ Νευκῆτι δρον εἶνα δυνασθῇ σου τὰ πράγματα διεξέρτειν (= διεξελθεῖν), "that he may be able to accomplish your business," P Lond 977¹⁸ (A.D. 330) (= III. p. 232) διεξελθούσης τὸν βλόν. See also Aristaeas 168 ὅσον ἐπὶ βραχὺ διεξελθεῖν.

δ ἐξοδος.

In P Magd 12¹¹ (B.C. 217) διέξοδος is used for the "conclusion" of a trial: it is prayed that men who have wrongfully taken possession of land should not be allowed

to get in the harvest *ὡς δὲ τοῦ διέξοδον λαβεῖν τὴν κρίσιν μὴ θρῖβειν αὐτοῖς*. This rather supports Grimm's view of Mt 22², "the issues of the streets," i.e. where they lead out from the city into the country. Cf. Aristaeas 105, where, as Thackeray (*Trans.* p. 23 n.³) points out, the διέξοδοι, the main streets leading out of the city, and the δίοδοι, cross-streets, seem to be distinguished. In Vettius Valens, p. 334¹⁶, we have ἐγὼ δὲ τούτου φρουρίου ἐκκόψας τινὰ μέρη πυλῶν τοῖς βουλομένοις τὴν διέξοδον ἐμήνυσα πλῆρον. There is a curious derivative in P Brem 73⁴ (*ap. Chrest.* I. p. 277) (c. A.D. 117) περισσὸν ἡγοῦμαι διεξοδίστηρον ὑμῖν γράφειν, which Wilcken notes = διεξοδικώτερον, "ausführlicher."

διερμηνευτής.

According to Nägeli (p. 50) this word, which in NT occurs in 1 Cor 14²⁸ only (with the significant dissent of B and DFG), reappears first in the Byzantine grammarians, e.g. Eust. *ad Il.* p. 106, 14.

διερμηνεύω.

With this verb, which is found six times in the NT practically = the simplex, we may compare P Tor I. 17⁴ (B.C. 116) (= *Chrest.* II. p. 35) καθ' ἃ παρέκειτο ἀντίγραφα συγγραφῶν Αἰγυπτίων διερμηνευμένων δ' Ἑλληνιστί. See Aristaeas 15 ἦν (sc. νομοθεσίαν) ἡμεῖς οὐ μόνον μεταγράψαι ἐπινοοῦμεν ἀλλὰ καὶ διερμηνεύσαι: also 308, 310. A phrase almost identical with that cited from P Tor may be seen in P Tebt I. 164^{1.2}—see *s.v.* μεθαρμηνεύω.

διέρχομαι.

OGIS 665²⁰ (A.D. 49) καὶ τούτους δὲ στήγη μόνον διέχεσθαι τοὺς διερχομένους. Field (*Notes*, p. 88) points out that the preposition must not be pressed, as in Jn 4¹⁵ RV; all that it implies is merely that a certain distance is to be traversed, whether long or short, cf. Lk 2¹⁸, Ac 9²⁸. But this does not involve ignoring the difference between the compound and the AV simplex: the RV exaggeration is slight, and very effective. Ramsay *Exp* V. i. p. 385 ff. argues that δ. in Ac implies missionary travel. The verb is very common in connexion with past time, e.g. Rev L 18¹⁰ (iii/B.C.) ὅταν δὲ ὁ πεπραμένος χρόνος ἅπας διελθῇ, P Oxy II. 238⁵ (A.D. 72) ἐν τῷ διελθόντι τετάρτῳ ἔτι, *ib.* IX. 1198¹² (A.D. 150) τῷ διελθόντι δωδεκάτῳ ἔτι, *ib.* III. 475¹⁶ (A.D. 182) ὁψ[ί]ας τῆς διελθούσης, etc.

διετής.

P Amh II. 87²⁸ (lease of land—A.D. 125) ἀμεθέστατόν σε φυλάξω [εἰ]ἴ[s] τὸν διετῆ χρόνον, "I will guarantee your tenancy for the period of two years (Edd.): cf. P Lond 856⁷ (late i/A.D.) (= III. p. 92) διετ[ῶ]ς and *OGIS* 513¹² (iii/A.D.) Αὐρ(η)λίαν . . . ἱερασαμένην ἐνδόξως καὶ μεγαλοπρεπῶς διετεί χρόνῳ, *JHS* xxxiv. p. 1 ff., inser. no. 13¹⁰ (Lydia) θύσαι δ[ὲ] κ[α]τήτωρ τῆς ο[ὐ]κίας [κα]τ' ἐνιαυτὸν ἐν τῇ ιβ[το]ῦ Ξανδικοῦ ἐριφον [δ]ι[ε]τ[ῆ] (l. διετή), P Cairo Preis 31²⁰ (A.D. 139-40) ἐπὶ διετῇ χρόνον ἀπὸ τοῦ εἰσιόντος μηνός.

διετία.

This subst., for which Grimm cites only Philo, can now be freely authenticated—e.g. P Oxy IV. 707²⁴ (c. A.D. 136)

τῇ δὲ λοιπῇ διετίᾳ τελῆσαι τὰ διὰ τῆς μισθώσεως ὑπὲρ φόρου ἀνελημμένα, "that for the remaining two years he should pay the rent set forth in the lease" (Edd.), *ib.* VI. 910⁸¹ (A.D. 197) τῆς μὲν ἐν π[υ]ρῷ διετίας, BGU I. 180⁷ (ii/iii A.D.) μ[ε]τὰ διετίαν τῆς [ἀπο]λύσεως, P Strass I. 21⁰ (A.D. 217) τῇ ν[υ]κτι[ν] διετίαν, and from the inscr. *Syll* 805⁴ (? i/A.D.) ἐκ διετίας βήσσοντά με ἀδ[ι]αλε[ι]πτως, *OGIS* 485¹⁸ (Roman) γενόμενον δὲ καὶ ἐπὶ τῶν ἐπιτηγῶν διετίαν. The word δεκαετία is found P Strass I. 22²² (iii/A.D.).

διηγέομαι.

A good ex. of this word is found in the prodigal's letter, BGU III. 846¹⁴ (ii/A.D.) ἤκουσα παρὰ τοῦ Πιστοῦ σου τὸν εὐρόντα σοι ἐν τῇ Ἀρσαιοιότητι καὶ ἀκαίρως πάντα σοι διήγηται, "and unseasonably related all to you." Cf. P Rein 48⁵ (ii/A.D.) φθάσας ἀπέστειλα πρὸς σε τὸν ἀγροφύλακα διηγησάμενός σοι ("pour te raconter") τὴν οὖσαν διάθεσιν ἐνθάδε, P Lond 479⁷ (? iii/A.D.) (= II. p. 256) διηγῆσομαι τὰ συνβάντη μοι περὶ τῶν καμήλων. MGr δι(η)γοῦμαι = "relate," "narrate," as of old.

διήγησις

is used *ter* in the letter of Aristaeus to Polycrates (I, 8, 322) to describe the "narrative" he has to unfold—one thinks of the first and last lines of *Sordello*. The noun occurs twice in PSI I. 85 (iii/A.D.), from a rhetorical treatise, defining what was technically known as ἡ χρεία: see above *s.v.* ἀπομνημόνευμα. The χρεία is to be "concise":—⁹ Διὰ τί σύντομον; διὸ πολλάκις ἐκταθὲν ἡ διήγησις γίνεται ἢ ἄλλο τι. Δ. therefore implies some fullness of narrative, which suits the use of the word in the Preface of Lk. MGr keeps the -μα noun—διήγημα "narrative" with dimin. διηγηματάκι.

διηνηκής.

In NT peculiar to Heb, and there only in the locution εἰς τὸ διηνηκέες = *in perpetuum*. This occurs twice in P Ryl II. 427 (end of ii/A.D.), once without context and once following μισθώσασθαι. Deissmann (*BS*, p. 251) cites *IMae* 786¹⁴ (Imperial) τετεμημένος ἐς τὸ διηνηκέες. The adj. was in use, as may be seen from BGU II. 646²² (A.D. 193) εὐχομένους ὑπὲρ τοῦ διηνηκοῦς αὐτοκρατοῦς, *Syll* 540¹⁰⁸ (B.C. 175-1) ποιῶν ὁρθὰ πάντα πρὸς κανόνα διηνηκῆ μὴ ἐλάττω τοῦ ἐνεργουμένου λίθου, *OGIS* 669⁸⁶ (i/A.D.) οὗ (sc. τοῦ Σεβαστοῦ) [καὶ πε]ρὶ τῆς πάντων [ἐμ]ῶ[ν] σωτηρίας ἡ (L. ἢ) δι[η]νηκῆς [εὐ]εργεσία (L.—ια) καὶ πρόνοιά [ἐστίν]. In P Lips I. 26⁵ (beginning of iv/A.D.) we have ἐπὶ τὸ διηνη[κ]ῆς. For the adv. διηνηκῶς see *OGIS* 194¹³ (B.C. 42) ἀνελλιπῆς μὲν διηνηκῶς [παρὰ τοῦτον τὸν χρόν]ον πάντας πάντων ἐτήρησεν. The η, where *a purum* would be expected in Attic, suggests that the word generally came into Attic literature from Ionic poetry—it is found in Homer. See Mayser *Gr.* p. 13.

δίωστημι.

P Tebt I. 22⁴ (B.C. 112) περὶ ᾧ σοι διωστήμην, "about the matters on which we had a dispute" (Edd.). So BGU IV. 1099⁸ (Augustus) περὶ ᾧ διωστήμεθα συγχωροῦμεν—a marriage contract, which is apparently the happy ending to a difference. *ib.* 1100⁸, of same period, shows the parents

drawing up the contract. In *ib.* 1115⁴ (B.C. 13) περὶ τῶν διωστα[μένων] συγχωρεῖ, and 1166⁴ (same date and form), we have loans negotiated. Schubart has an elaborate paper on these συγχωρήσεις in *Archiv* v., esp. p. 48 f. Is it possible to take δ. in a weaker sense, "discuss", rather than "dispute"? That would reconcile these formulae with the one in P Rein 18¹³ (B.C. 108) ὁ ἐγκαλούμενος ἐγκρατῆς γενόμενος τῶν συναλλαξ[έ]ων οὐδὲν τῶν διωσταθέντων μοι πρὸς αὐτ[ὸν] ἐπὶ τέλος ἤγαγεν, "mon adversaire, une fois en possession desdits actes, n'a exécuté aucun des engagements convenus entre nous" (Ed.), and so *ib.* 19¹¹. It would be literally "the things I discussed with him." See also *OGIS* 315¹⁵ (B.C. 164-3) ὁρθῶς οὖν καθ' ὑπερβολὴν δίστω, a difficult passage where Dittenberger's note balances two very different renderings. In the NT δ. is confined to the Lucan writings: Hobart (p. 170) characteristically adduces a number of medical parallels. There is a parallel for the weak aorist active (Ac 27²²) in P Leid W²¹. 35 (ii/iii A.D.) δίστησεν τὰ πάντα, "separavit omnia" (Ed.). The verb is similarly transitive in Ac I. c., βραχὺ being the object—Blass (*Comm. ad loc.*) paraphrases βραχὺ δίστημα ποιήσαντες.

δικάζω.

This verb, which is read *bis* by B in Lk 6³⁷, may be illustrated. P Hib I. 30¹⁰ (B.C. 300-271) διὸ δικάζομαι σοι τοῦ ἀρχαίου [καὶ τόκο]ν, "I therefore am taking legal proceedings against you for principal and interest" (Edd.), P Oxy II. 237¹¹. 32 (A.D. 186) δεδικάσθαι ὑπογίως πρὸς αὐτόν, "had recently brought an action against him" (Edd.), P Lond 973⁶ (iii/A.D.) (= III. p. 213) δικάζομαι χάριν τῶν τοῦ ἀδελφοῦ μου καὶ οὐ δύναμαι ἀρτι ἐλθεῖν πρὸς σ[ε], P Strass I. 41⁸ (A.D. 250) περὶ δὲ οὗ δικάζομαι, διὰ βραχείων σε διδάξω, and CPHerm I. 25¹³ σύνδικος εἴ(πε) σήμερον μόγις ἐδυνήθη καὶ σὺ δικάσαι.

δικαιοκρισία.

The emphasis which this compound lays on the character of the Judge rather than on the character of the judgement in Rom 2⁵ (see SH *ad l.*), receives support from two passages in the Oxyrhynchus papyri—the first in I. 71¹⁴. 4 (A.D. 303) where a petitioner appeals confidently to the Praefect εὐελπίς ὦν τῆς ἀπὸ τοῦ σοῦ μεγέθους δικαιοκρισίας τυχεῖν, "being of good hope to obtain righteous judgement from thy Magnificence" (cf. Nägeli, p. 48, *LAE*, p. 89 f.). The second is in VI. 904³ (v/A.D.) where a certain Flavius, who has been subjected to indignity in the discharge of certain official duties, addresses the Praeses—ἡ τῆς ὑμετέρας δικαιοκρι-σ[ί]ας καθαρότης πάντως κάμει ἐλεήσει τὸν γεγηρακότα καὶ ἀσυνθηκῇ διαπεπονθότα καὶ χλεῖν παρὰ φιλοξένου, "the purity of your righteous judgement will surely pity me, an old man who has suffered a breach of covenant and mockery at the hands of Philoxenus" (Edd.). The word occurs again in the very fragmentary P Flor I. 88²⁶ (? A.D. 215) σου δικαιοκρι[σίας] τυχεῖν?

δικαιολογία.

For δ., as in 2 Macc 4⁴, we may cite P Hawara 69 verso¹¹. 8 (i/ii A.D.) (= *Archiv* v. p. 383) ἐπὶ ταύτης εἰμι τῆς δικαιολογ[ί]ας π[ρ]. . ., P Flor I. 61³ (A.D. 210) πρὸς δὲ τοῦτοις μ[ε]τ[ε]ρ[ε]ν δικαιολογίαν παρατίθεμαι, P Lips I. 38¹¹. 4

(A.D. 390) αἱ ἐκ νόμον ἀρμό[ξ]ουσαι δικαιο[λ]ογίαι καὶ π[αρ]αγραφὰι κτλ. The verb occurs P Tor I. 1^{III}. 18 (B.C. 117) καὶ δικαιολογηθέντων τῶν συνκαταστάντων αὐτοῖς: see Peyron's note, p. 106.

δικαίος.

Our sources have naturally little light to throw upon the deeper Christian significance of this important word, but we may give a few examples showing its general usage. The adjective is applied to a "just measure" (μετρήσει δ.) P Tebt I. 11¹³ (B.C. 119), 105⁴¹ (B.C. 103) etc., and a "just rule" (συντάλη δ.) P Rein 20⁸⁴ (B.C. 108). Then it would seem to have become a *vox propria* in connexion with the rise of the Nile, e.g. *OGIS* 666¹¹ (i/A.D.) νῦν μᾶλλον ἀπέλαυσε (sc. ἡ Αἴγυπτος) τῆς δικαίας ἀναβάσεως τοῦ θεοῦ: see Dittenberger's note and cf. Deissmann *BS*, p. 116. In P Petr II. 28^{III}. 6 (taxing account—iii/B.C.) we hear of a δικαίου νήσον. The neuter is very largely used substantially, for "duty," "rights" or "claims." Thus in P Petr II. 10⁸⁷ the royal gooseherds make petition that certain grievances be set right, ἵνα δυνάμεθα τὰ δίκαια ποιεῖν τῷ βασιλεῖ, "in order that we may be able to do our duty to the king": cf. the neuter plural of the "duties" of marriage, e.g. P Oxy VI. 905⁹ (marriage contract—A.D. 170) συμβιούτωσαν [οἶν ἀλλήλοις οἱ γ]αμοῦντες φυλάσσοντες τὰ τοῦ γάμου δίκαια, *ib.* X. 1273²³ (A.D. 260), BGU IV. 1098³⁴ (c. B.C. 18) τηρεῖν τὰ πρὸς τὴν ἀνδρα καὶ τὸν κοινὸν βίον δίκαια.

The meaning of "right," "justice," to which this leads, figures in the concluding formula of numerous petitions: cf. also Col 4¹. Thus P Magd 2⁹ (iii/B.C.) where a widow petitions Ptolemy III—ἵνα ἐ[π]ὶ σὲ καταφυγούσα, βασιλεῦ, τοῦ δικαίου τύχω, and P Oxy III. 486²⁸ (A.D. 131) ἵνα τὰ ἐ[μ]αυτῆς δίκ[αι]α λάβω. Cf. P Oxy IV. 746⁹ (a letter of recommendation—A.D. 16) τοῦτο οὖν ἐάν σοι φα[ί]νηται σπουδάσεις κατὰ τὸ δίκαιον, "please therefore further him in this matter, as is just" (Edd.). So with the negative in a complaint, as BGU IV. 1187²⁰ (c. B.C. 1) μη[δ]ενὸς δικα[ω]ν ἀντεχόμενοι. "Claim" or the like will render it in P Ryl II. 68²⁷ (B.C. 89) ζῇ . . . ἐάν δὲ περιγίνωμαι, λάβω παρ' αὐτῆς τὸ δίκαιον ὡς καθήκει, "if I survive, I may obtain satisfaction from her as is right" (Edd.), P Tor I^{II}. 27 (B.C. 116) καὶ ταύτην μηδ' ὀλοσχερῶς πᾶσιν, ἀλλὰ τοῖς ἔχουσιν τι δίκαιον, P Tebt II. 320¹⁰ (A.D. 181) ὑπετάξαμ[εν] [ἡ]μῶν τὰ δίκαια, "we append our claims" (Edd.). Δ. often answers to the Latin *ius*, as P Lond 1164(e)⁶ (A.D. 212) (= III. p. 160) τὰ ὑπάρχοντα αὐτῷ μέρη οἰκιῶν δύο οὐσῶν ἐν τῇ Ἀντινοῦσιν ἀλθόντα εἰς αὐτὸν ἀπὸ [δι]καίου [π]αραχωρήσεως γενομένης κτλ, and often for the *ius liberorum*, which qualified a woman to appear in legal transactions without a guardian. Thus so in the same formula P Thead 1⁵ (A.D. 306), P Oxy IX. 1199⁷ (iii/A.D.), *ib.* X. 1276³ (A.D. 249) ἡ δὲ Μείβους χωρὶς κυρίου χρηματίζουσα κατὰ τὰ Ρωμ[αίων] ἐθ[ή] τέκνων δικαίᾳ, so ²⁴, and *ib.* 1277³ (A.D. 255), and cf. *Archiv* i. p. 310 f. The difficult phrase ὑπέχειν καὶ λαμβάνειν τὸ δίκαιον ἐπὶ τῶν χρηματιστῶν, P Tebt I. 5²¹⁴ (B.C. 118), is translated "they shall give and receive satisfaction before the chrematistae" by the editors, who note that it is "apparently another way of saying διδόναι καὶ δέχεσθαι δίκην, according as the verdict was against or for them"; but see Wenger in *Archiv* ii. p. 493, who renders

"Recht zu geben und zu nehmen, d. i. sich beklagen zu lassen und zu klagen." Δικαία appears as a fem. subst. in *OGIS* 8²⁹ (iv/B.C.) βαθόντι τὰ πόλι[ε] καὶ τὰ δικάια, "helping the state and justice." In the late P Lond 483⁶ (A.D. 616) (= II. p. 325) τὸ δίκαιον is applied to a monastery, evidently with reference to its "corporate unity as distinct from the individual who happens at any given time to represent it as prior" (see the editor's note).

For the adverb, cf. P Magd 29⁵ (B.C. 218) οὐ διεφθάρη μοι δικαίως—a complaint that the division of a piece of land has not been made "fairly." For the combination ὁσίως καὶ δικαίως, as in I Thess 2¹⁰, see P Par 63^{III}. 12^{ff} where a letter-writer claims that he has acted "in a holy and just way" before the gods—ἐγὼ γὰρ πιστεύσας σοὶ τε καὶ τοῖς θεοῖς, πρὸς οὓς ὁσίως καὶ δίκ[αι]ως . . . δικαίως [πολ]υτευσάμενος κτλ. MGr is δίκιος: the phrase ἔχω δίκιο, "I am right," recalls the old substantival use. It should be added that Δίκαιος appears as a proper name: cf. the Latin *Iustus*, as in Ac 1¹², 18⁷, Col 4¹¹.

δικαιοσύνη.

So far as we have noticed, this word is rare in the papyri, though it occurs very frequently in the inscriptions. From the papyri we can quote P Rein 10⁹ (B.C. 111), where it is used as a name or title of Cleopatra: cf. *Syll* 763 Ἰσιδι Δικαιοσύνη with the editor's note, BGU IV. 1138⁴ (B.C. 19), in a cancelled line, ἐπὶ τὸν τῆς δικαιοσύνης(ς) φορ[ῆ] [χ]ρηματισ(μόν), in a petition to an epistrategus. P Leid W^{xvii}. 20 (ii/iii A.D.) is addressed to a deity οὐ ἡ δικ(αι)οσύνη οὐκ ἀποκινῆται, οὐ αἱ μοῦσαι ὕμνοισι τὸ ἐνδοξον (δνομα). In the magic P Lond 46⁶⁰³ (iv/A.D.) (= I. p. 78) it is found in a hymn addressed to Hermes. In P Thead 23⁹ (A.D. 342) a man petitions Flavius Abinnaeus with reference to his neighbour who has attacked his sheep ληστρον τρόπον . . . παρὰ τὴν [δικα]ιοσύνην, "after the manner of a brigand, contrary to justice." From the inscr. it is sufficient to add *OGIS* 339⁴³ (c. B.C. 120) διὰ τὴν τῶν ἀνδρῶν δικαιοσύνην τε καὶ φιλοτιμίαν, *ib.* 438³ (i/B.C.) ἀνδρα ἀγαθὸν γενόμενον καὶ διενέκοντα πίστι καὶ ἀρετῇ καὶ δ[ικ]αιοσύνη καὶ εὐσεβείᾳ (cf. 2 Pet 1⁵ ff.), *Cagnat* IV. 247⁵ (c. B.C. 150), where the Demos of Assos, having been asked by that of Stratonicea to appoint an arbitrator for them, gives itself a testimonial as διὰ παντὸς πρόνοιαν ποιούμενος περὶ δικαιοσύνης. The Index in *Syll* III. contains about thirty references for the word.

δικαίω

is used in a general sense "think or deem right" in P Giss I. 47¹⁶ (time of Hadrian) with reference to a girdle (παράζωνιον) of which a man reports—ἀλλ' οὐδὲ ἐδικαίωσα ἀγοράσαι ἀποδοκιμασθῆναι δυνάμενον, "I did not think it right to purchase it, seeing that it is liable to be rejected." In P Ryl II. 119¹⁴ (A.D. 54-67) the reference is to awarding a verdict in the courts: ἐδικαίωσαν ἀποδοῦναι ἡμᾶς τὸ κεφάλαιον καὶ ἀνακομίσασθαι τὴν ὑπόθηκην, "he decided that we should repay the capital sum and recover the mortgage," etc. The case was before a δικαιοδότης, and the verb gives an interesting contemporary illustration of Paul's usage. From the same century comes P Tebt II. 444 τὰ δ[ι]ὰ τῆς συγγράφης δετακιόμενα κεφάλαι (/. δεδικαιωμένα κεφάλαια), "the sums fixed [declared just] by the contract." The

spelling may be taken as evidence that the word was good vernacular! Add the fragmentary P Oxy III. 653 (A.D. 162-3), where the Praefect refers to a trial before the Chiliarch—*ὃν μεταπέμπειν δικα[ω]μέν.* For the force of *δικαιώθη* in 1 Tim 3¹⁶ Dibelius (*HZNT ad l.*) compares the use of the verb in the mystery-religions, e.g. Reitzenstein *Poimandres* 13⁹ (p. 343) *ὁ βαθμὸς οὗτος, ὃ τέκνον, δικαιοσύνης ἐστὶν ἔδρασμα. χωρίς γὰρ κρίσεως ἰδὲ πῶς τὴν ἀδικίαν ἐξήλασεν. ἰδικαιώθημεν, ὃ τέκνον, ἀδικίας ἀπούσης,* where *δικαιοῦσθαι* refers to “die Wesensänderung, die im Mysterium mit dem Mysten vergeht (nahezu = *ιδεώθημεν*).” So “Christus ward der Sphäre der ἀδικία entrückt, in die Himmelswelt emporgehoben, erhöht und vergottet.”

δικαίωμα.

In P Tor I. 1¹¹¹ 21 (B.C. 117) *δικαιώματα* means apparently “arguments of counsel”—*παραγινωσκομένων αὐτοῖς ἐξ ὧν παρέκρινον δικαιώματων ὧν ἑκάτερος ἤρειτο*: so ²³ and ²⁴ *ἐπελθὼν δὲ καὶ ἐπὶ τῷ τοῦ ἀντιδίκου δικαιώματα*. Similarly in *OGIS* 13¹⁴ (early iii/B.C.) when the people of Priene proved their immemorial possession of certain territory *ἐκ τῶν ἱστοριῶν κ[αὶ] ἐκ τῶν ἄλλων μαρτυριῶν καὶ δικαιώματων [με]τὰ τῶν ἐφετῶν [σπονδῶν]*, the meaning “awards” would seem to be possible, but “arguments” suits *μαρτυριῶν* better. Bishop Hicks’s notes (*Historical Inscr.* 3 p. 260) will show the stages in this centuries-old dispute. P Lille I. 29²⁵ (from a code—iii/B.C.) prescribes examination of slaves by torture *ἅμα μὴ ἐκ τῶν τεθέντων δικαιωμάτων δύνωνται κρίνειν*, “si les pièces du procès ne leur permettent pas de juger” (Ed.). Cf. P Petr II. 38 (c)²⁵ (iii/B.C.) (= III. p. 55), where a man is sent to Alexandria *ἔχοντα καὶ τὰ πρὸ[ς] τὴν κατάστασιν δικαιώματα*, “having with him the papers justifying his case,” the *pièces justificatives* as the editors describe them. The same phrase occurs in Preisigke 392⁵ (B.C. 149-8 or 137-6). There is also P Petr III. 21 (g)²⁵ (iii/B.C.) *δ καὶ παρέδοτο ἐν τοῖς δικαιώμασι*, which follows *ἅμα τε γραπτὸν λόγον [καὶ] δικαιώματα θεμένης* with the same meaning. In BGU I. 113¹⁰ (A.D. 143) *δ δὲ παρέθεντο δικαιώματα* the word = “credentials”: so *ib.* 265¹⁷ (A.D. 148), and IV. 1033^{7, 19} (Trajan). Cf. the combination here with that in P Tor I above (*ad init.*). In P Lond 360⁸ (? ii/A.D.) (= II. p. 216) a certain Stotoëtis surrenders to his sisters his “claim” on a slave-girl belonging to their mother—*ὃ ἔχει δικαιώματος τῆς ὑπ[αρχ]ούσης τῇ μητρὶ αὐτῶν παιδίσκης δοῦλης*. Similarly P Oxy VIII. 1119¹⁵ (A.D. 254) *τῶν ἐξαιρέτων τῆς ἡμετέρας πατρίδος δικαιωμάτων*, “the exceptional rights claimed by our native city” (Ed.). MGr *δικαίωμα* = “justice.”

δικαστής.

The word is found *quater* in P Petr I. 27, 28, fragmentary legal records of iii/B.C. In P Oxy III. 653 (time of Antoninus Pius), the account of a trial, the Praefect declares—*εἰτε οὖν πάρεσιν οἱ ἀντιδικ[οι] εἰτε μὴ πάρεσιν, δικαστὴν λήψονται δε παρακολουθῶν τῇ Ὀνοράτου κρίσει τὴν Κανωπίτιν ἐξετάσει κτλ.*: cf. *ib.* I. 67¹⁷ (A.D. 338) *καταλαμ[βάνοντες] τὴν σὴν ἀρετὴν δ[ε]όμεθα συ[ν]χωρηθῆναι δικαστῇν ἡμῖν εἶναι Ἀέτιον τὸν προπολιτευόμενον*, “knowing your goodness, I beg you to allow Aëtius, ex-magistrate, to be judge in this matter” (Edd.), P Lond 971¹⁹ (iii/iv A.D.) (= III. p. 129). The importance of the office

comes out in *OGIS* 499³ (ii/A.D.) *τῶν ἐκλέκτων ἐν Ῥώμῃ δικαστῶν*, 528⁷ *δικαστὴν ἐν Ῥώμῃ*. On the ἀρχιδικαστής, who seems to have occupied the position of a permanent judge at Alexandria, before whom parties in civil cases could elect to have their disputes tried, see Milne, *Roman Egypt*, p. 196 ff. P Lond 908¹⁷ (A.D. 139) (= III. p. 132) mentions an ἀ., and also (l.¹⁹) *Εὐδαίμωνος δι[ἐ]ποντος τὰ κατὰ τὴν ἀρχιδικαστείαν*. The abstract figures without ἀρχι- in *Michel* 477¹⁰ (mid. ii/B.C.) *ἀπ[ο]λυθείς τε ἀπὸ τῆς δικαστείας ἐπεδήμησεν κτλ.* For the δικαστήριον, as the Praefect’s tribunal or court, see P Strass I. 5^{17, 19} (A.D. 262), P Oxy I. 59¹¹ (A.D. 292), P Amh I. 82^{4, 19} (iii/iv A.D.), etc. MGr *δικαστής* survives unchanged.

δίκη.

This word in Homer may = “custom,” “usage”: hence “right” as established usage, extended further to a “process of law” or “judicial hearing,” e.g. P Hib I. 30²⁴ (B.C. 300-271) *ἡ δίκη σοι ἀναγραφῆσεται* ἐν [τῷ] ἐν Ἡρακλείων πόλει δικαστήριω, “the case will be drawn up against you in the court at Heracleopolis” (Edd.), P Rein 15²¹ (B.C. 109) *ἀνευ δίκης καὶ κρίσεως καὶ πάσης εὐρεσιλογίας*, “sans procès, contestation ni chicane d’aucune sorte” (Ed.), similarly P Lond 298¹⁶ (A.D. 124) (= II. p. 206), P Oxy III. 486²⁸ (A.D. 131) *τὴν μὲν μητέρα μου συνέβη ἀποθαρεῖν [ν] πρὸ τῆς δίκης*, “it happened that my mother died before the trial” (Edd.), etc. From this it is a natural transition to the result or the lawsuit, “execution of a sentence,” “penalty,” as P Fay 21²⁴ (A.D. 134) *ὅπως τῆς ἀποθίας (= ἀπειθ.) ἐκίνοι τὴν προσήκουσαν δίκη[ν] ὑπόσχωσι*, “in order that they may pay the fitting penalty for their disobedience”: cf. 2 Thess 1⁹, Jude 7, Wisd 18¹¹, 2 Macc 8¹¹. From P Eleph 1¹² (B.C. 311-10) (= *Selections*, p. 3) onwards, the phrase *καθάπερ ἐν δίκῃ* is very common = “as if a formal decree of the court had been obtained.” In partial illustration of the personification of Δίκη in Ac 28⁴ we may quote in addition to the exx. in Wetstein and Field (*Notes*, p. 148 f.) *Syll* 810 *εἰ δέ τι ἐκὼν ἑξαμαρτ[ήσῃ], οὐκ ἐμὸν ἐπαράσ[ασθαι], δίκη δὲ ἐπικρέματα[ι] τιμωρὸς ἀπελθὼν[τι] ἀπειθῆς Νεμέσ[εως]*.

A fairly early Christian inscr. from Attica, *Kaibel* 173¹⁷, has *δίκης μετὰ λοίσθιον ἡμα[ρ]*, of the Day of Judgement.

δίκτυον.

A Christian epitaph from Aegina, *Kaibel* 421 (? v/A.D.) makes the departed rejoice because

δίκτυα λυγρὰ

καὶ γοερὰς παγιδὰς προῦφυγον ἀμπλακίης.

This is of course purely literary, but between Epictetus and the Gospels we may be sure of vernacular warranty. Moreover it survives in MGr *δίκτυ*.

δίλογος

must be recorded as one of the small class that cannot be illustrated. Διλογία “repetition” and διλογεῖν “repeat” are quoted from Xenophon and later writers, Δίλογος itself in the same sense from Pollux. But the Pauline sense is still unsupported: see Nägeli, p. 52.

διό.

P Oxy III. 483³⁴ (A.D. 108) *διὸ ἐπιτελεῖτε ὡς καθήκ(ει)*, “execute the deed therefore, as is fitting” (Edd.), *ib.* IX.

1198¹⁸ (notification of death—A.D. 150), διδ' ἀξιώ τούτους ἀναγραφῆναι τῇ τῶν τελευτηκότων τάξει. For διδ' καὶ see P Par 46¹⁴ (B.C. 153) διδ' καὶ ἡγούμενος δειν' ἐπ' ἄλλου μὲν μηθενὸς αὐτῷ διακριθῆναι.

διοδεύω.

In P Amh II. 36¹³ (c. B.C. 135) a cavalry officer petitions the Strategus concerning some danger which he experienced in "passing through" certain districts on his way to Thebes—λείπω τε τὴν ὑπερβολήν, διοδεύων κινδυνεύω παρ' ἑκαστον· διδ' ἀξιώ . . . Cf. *OGIS* 613³ (A.D. 392) τοὺς διοδεύοντας καὶ τὸ ἔθνος διὰ παντὸς εἰρηνεύεσθαι ἡσθαλίσματο, 665¹² (A.D. 49) τοὺς διοδεύοντας διὰ τῶν νομῶν στρατιώτας. See *Anz Subsidia*, p. 344.

Διονύσιος.

The extreme frequency of this name in the Hellenistic period is seen at a glance in the *indices personarum*. It is to be taken into account in estimates of the religion of the world in which Paul worked. On survivals of the Dionysus cult, evidenced by the posthumous importance of Dionysius the Areopagite, see Rendel Harris *Annotators of Codex Bezae*, p. 77 ff.

διόπερ.

P Flor III. 382¹⁸ (A.D. 222–3) διόπερ θαυμάσας αὐτοῦ τὴν ἀνυπερβλήτον τόλμ[αν καὶ] ἡγήρειαν καὶ ἀνομίαν, οὐκ ἡσύχασα κτλ, P Fay 20¹⁰ (imperial edict—iii/iv A.D.) διόπερ ἰστωσαν ἀπαντες ἐν ταῖς πόλεσιν ἀπάσαις κτλ.

διοπετής.

The marginal rendering of the word in the RV "fallen from heaven" rather than "from Jupiter" is supported by Field (*Notes*, p. 130), who cites Dion. Hal. *Ant.* ii. 71 ἐν δὲ ταῖς πάλταις ἃς οἱ Σάλαιοι φοροῦσι, πολλαῖς πάνυ οὖσαις, μίαν εἶναι λεγουσι διοπετή (afterwards explained by θεόπεμπτον). Of course the two amount to the same thing, since Zeus is the primeval sky-god: see A. B. Cook's great monograph, *Zeus*.

διόρθωμα.

Rev L 57¹ (iii/B.C.) δ[ι]όρθωμα τοῦ νόμου ἐπὶ τῇ [ἐλ]αίῃ, "revision of the law concerning the oil-contract": cf. P Par 621⁷ (ii/B.C.) κατὰ τοὺς νόμους καὶ τὰ διαγράμματα καὶ τὰ προσητάγματα καὶ τὰ διορθώματα (i. διορθώματα), *Michel* 469¹⁷ (ii/B.C.) κατὰ τὸ Θαλιεύκτου διορθωμα.

The verb is common, e.g. P Tebt I. 23¹² (c. B.C. 119 or 114) διδ' καὶ ἔτι καὶ νῦν καλῶς ποιήσεις φιλοτιμώτερον προθυμηθεὶς ἵνα τὰ πρὸς αὐτὸν [. . .] διορθώσῃ, "I shall therefore be glad if you will even now endeavour more earnestly to correct your behaviour towards him" (Edd.), *ib.* 27¹¹ (B.C. 113) οὐδαμῶς τὰ παρὰ τὸ δέον (pap. δεῖον) κεχειρισμένα διορθώμενος, "with no improvement whatever in your improper procedure" (Edd.), P Petr III. 53(6)⁴ . . . [α]τὴν ἀπόστειλον πρὸς με ὅπως διορθώθῃ, P Giss I. 41¹¹ 10 (time of Hadrian) μετὰ τοῦ (i. τὸ) διορθώσ[αι] κατὰ τὸ δυνατὸν τὰ ἡμέτερα. It is used in connexion with "payments" in P Oxy III. 483¹⁶ (A.D. 108) τόκον . . . δν καὶ διορθώσω ἐπ[ὶ] συνκλ[ε]ισ[ι]μῷ ἐκάστης δωδεκα[μήνου], BGU III. 920¹⁸ (A.D. 180–1) ὅνπερ φόρον διορθώσομαι

σοι ἐνελάυτα κατ' ὅτος. It acquired a technical sense in book-production, where the διορθωτής was what we call a printer's reader. Vettius Valens (p. 276) tells a story of an audacious youth who offered Euripides to "correct" his poems, observing γράφειν ποιήματα οὐκ ἐπίσταμαι, τὰ δὲ κακῶς γραφέντα διορθοῦσθαι. The poet replied: τοιγαροῦν κακῶς γράψας . . . τὰ σαυτοῦ καλῶς διορθώσον. (Note the juxtaposition of middle and active.)

διόρθωσις.

Like the verb (see above), διορθωσις is used of "payments," as P Tebt I. 61(a)²² (B.C. 118–7) διὰ τὸ μὴ εὐσυνθετικέιναι ἐν τῇ διορθώσ[ει] τοῦ ἐπιβληθέν[τος α]ἰ[δ]ώτου στεφάνου, *ib.* 64(a)¹¹⁴ (B.C. 116–5). A better parallel to the NT usage (Heb 9¹⁰) is P Leid Wxvi. 12 (ii/iii A.D.) ἀλλὰ κατὰξιώτης τῶν πρὸς διάρθρωσιν (i. διόρ—) βίου μελλόντων.

διορύσσω.

The exact phrase of Mt 24⁴⁸, Lk 12²⁹, is found in P Petr III. 28 *verso* (b)² (B.C. 260) ὅτι διώρυξεν οἰκίαν, "because he broke into a house." Cf. *OGIS* 483¹²⁸ (ii/B.C.) μὴ ἔξουσία δὲ ἔστω ἐπὶ τοὺς κοινούς τοίχους μήτε ἐποικοδομεῖν μήτε διορύσσειν μήτε ἄλλο καταβλάπτειν μηθέν, and an interesting inscription from a tomb published in *ZNTW* i. p. 100, where mention is made of certain persons βουλομένο(ν)ς διορύττιν.

Διόσκουροι.

On the form see Mayser *Gr.* p. 10 f., where it is shown that the divine name was regularly Διόσκοροι, the Attic form: Διοσκούριον occurs once, in P Petr III. 117(d)²¹ (iii/B.C.) τοῦ [περὶ] τὸ Διοσκούριον. The Ionic form with ου appears in Ac 28¹¹ practically without variant. It is noteworthy that the extremely common personal names derived from the Dioscuri—see above, *z.v.* Διδυμος—take the forms Διόσκορος and Διοσκουρίδης, and the latter figures even in Attica (*Meisterhans Gr.* p. 27). Schweizer, *Perg.* p. 67, discusses the relation of the forms, which may be confidently assigned to dialect mixture. The suggestion is that Dioscorus and Dioscurides as personal names came in by different channels. See also Pauly-Wissowa v. col. 1141.

διότι.

For διότι with its full causal force, see P Tebt I. 24²² (B.C. 117) καὶ διότι δι' ἄλλων προσανενηνόχασιν, "owing to my giving information through the officials" (Edd.), P Giss I. 82²² (A.D. 117), P Lond 243¹⁴ (c. A.D. 346) (= II. p. 300) ἵνα . . . ἀπολύσῃς αὐτοὺς διότι οἶδας καὶ αὐ[τὸς] δι[τῆς] ἐρωτῆ ἔστι(ν), etc. In the papyri, however, as in the LXX and late Grk generally, the word is often used practically = ὅτι, "that," e.g. P Petr II. 4(9)⁸ (B.C. 255–4) οἶδας δὲ διότι [δ] τόπος ἐρήμος ἔστιν, P Tebt I. 12²⁰ (B.C. 118) ἐπὶ οὐ καὶ σὺ οὐκ ἀγνοεῖς ἐν ἧ ἐσμέν ἀσχαλί (i. -λαι) καὶ θίξις ἐν τῇ τ[ο]ῦ στρα[τηγ]οῦ ἐσμέν φυλακῇ?, "for you know how busy I am, and that I am in attendance upon the strategus" (Edd.), and from the inscr. *OGIS* 90²⁸ (Rosetta Stone—B.C. 196) ὅπως γνώριμον ἦ διότι οἱ ἐν Αἰγύπτῳ αὐξουσι καὶ τιμῶσι τὸν θεὸν Ἐπιφανῆ Εὐχάριστον βασιλέα, *Syll* 654 *ter* (? ii/B.C.—in Messenian Doric). For the corresponding NT usage, see Blass *Gr.* p. 274, where

Rom 1^{19, 21}, 3²⁰, 8⁷, are quoted for *διότι* = "for," and add 1 Pet 1^{16, 24}, 2⁶, as compared with 3¹⁰. 1 Th 2⁶ and Gal 2¹⁶ may be quoted as illustrating the ease of the colloquial transition: see Jebb in Vincent and Dickson *Mod. Greek*² App. p. 338. Mayser *Gr.* p. 161 has shown that the use of *διότι* for *ὅτι* is by no means confined to occurrences after vowels: cf. Thackeray *Gr.* i. p. 138 f. and Kaelker *Quaest.* pp. 243 f., 300. It may be added that, according to Meisterhans *Gr.* p. 252 f., *διότι* is never used with a causal force in the Attic inscr. from iii/B.C. onwards.

Διοτρεφής.

For this proper name, as 3 Jn⁹, cf. *OGIS* 219¹ (iii/B.C.) *ἐπιμνημόντος Νυμφίου τοῦ Διοτρεφούς*.

διπλοῦς.

For this common word we may quote P Amh II. 33 (c. B.C. 157), where reference is made to the severe penalties incurred by advocates who had assisted persons charged with defrauding the Treasury. No longer were they allowed to practise, and had to pay to the Crown (*εἰς τὸ βασιλικόν*) "twice the sum (of the damage) increased by one tenth" — *διπλοῦν τὸ ἐπιδέκατον*. Other exx. are P Tebt I. 11¹⁶ (B.C. 119) *τὰ προκείμενα διπλᾶ*, "twice the aforesaid amount," P Oxy VIII. 1124¹⁵ (A.D. 26) *ἐκφόρ[ω]ν διπλοῦν*, "double the rent," P Fay 110²⁰ (A.D. 94) *τὰς δὲ ὀλένας τοῦ λαιουργίου δι[ε]πλᾶς ποίησον*, "make the hinges (?) of the oil-press double" (Edd.), P Oxy IV. 741³ (ii/A.D.) *σφυρίε διπλή καρών α*, "I double basket of nuts" (Edd.), P Hamb I. 21¹⁰ (A.D. 314-5) *ἐκτίσιν σοι τοῦ ὑπερπεσόντος χρόνου τὴν ἐπὶ τοῦ τότε καιροῦ ἰσομένην τιμὴν διπλὴν ὡς ἔσται*, etc. In *Ostr.* 1291³ (A.D. 148) *ἔσχ(ο)μεν ὑπ(ὲρ) διπλῶν* so much, *διπλοῦν* seems to be a tax. Wilcken (*Archiv.* i. p. 126) refers to P Oxy I. 141 of date A.D. 503 as the earliest ex. of *διπλοῦν* as a wine measure known to him. In P Petr II. 13(17)⁴ (B.C. 258-3) we find a form *διπλειον* = *δι(π)λειον* — *καὶ δι(π)λειον εἰληφέναι τοῦ διαγεγραμμένου ὀψωνίου ἐν τῷ κῆ (ἔται)*, "and that I received double the allowance of provision money in the 29th year" (Edd.). In BGU I. 213⁴ (A.D. 112) *διπλώματος ὄνων* may = a "licence" to own donkeys: cf. P Tebt II. 360³ (A.D. 146) *διπ(λώματος?) λαχ(α)νοπάλου(?)* with the editors' note.

δίς.

BGU III. 913³ (A.D. 206) *δις μηνός*: the document is of special interest as having been written in Myra in Lycia, and hence being one of the very few known papyri from Asia Minor, see *Archiv.* ii. p. 138. For the phrase *εἰς δίς*, cf. P Flor II. 181⁹ (iii/A.D.) *ἔπεμψα οὖν εἰς δίς πρὸς σε τὸν ὀνηλάτην*. With *δις ἀποθανόντα* in Jude¹² we may compare P Oxy I. 331⁴ where a man condemned to death salutes the Emperor (? Marcus Aurelius), *τίς ἤδη τὸν δευτέρον μου ἔβην προσκυνούντα . . . μετεκαλέσατο*; "who has recalled me when I was now saluting my second death?" (Edd.).

διστάζω.

P Par 631^{11, 57} (B.C. 165) *τὸν πάντων ἐπειρότατον . . . τὰ τῆς χρίας σ[υ]νπληροῦν, ἐπαν[ά]γοντα τὸ διστ[α]ζόμενον ἐπὶ τὸν ἐνκεῖμενον κανόνα*, "that even the most inexperienced

person in the world might be able to accomplish what was required, if he applied the doubtful cases to the rule provided for him" (Mahaffy), and for the corresponding substantive see *ib.* iii. 83 *παραχρήμα προσαναφέρειν ὑπὲρ τῶν δοκούντων τινὰ διστας[μὲ]ν*, "to refer to us at once concerning any points which seemed to be open to doubt" (*id.*). P Giss I. 18⁹ (time of Hadrian) *δηλῶ οὖν σοι, ἵνα μὴ διστάξης ἐπο[ρ]κῆθῃ γὰρ εἰς Ἑρμοῦ πόλιν*.

δίστομος.

is found in a fragmentary context in an inscr. from Delos, c. B.C. 230, published in *BCH* xxix (1905), p. 508, no. 167 B⁸⁵. See also P Leid W^{11, 6} (ii/iii A.D.) *ἔχε . . . μαχαίρην ὀλοσθιερὸν δίστομον*.

διχάζω.

We are unable to cite any vernacular instances of this verb (found in Plato); but *δίχα* is common, e.g. P Oxy II. 237^{111, 37} (A.D. 186) *δίχα ἐπιστάματος τοῦ βιβλιοφυλάκ[ου]*, "without an order from the record-office," P Giss I. 66³ (early ii/A.D.) *δίχα τῆς ἡμετέρας ἐπιστολ[ῆς]*, BGU III. 908²² (time of Trajan) *δίχα πάσης ἐξουσίας ἐπελθόντες* etc.

διχοστασία.

Michel 448¹⁹ (end ii/B.C.) *τὰν τε κτησίων καὶ τῶν ποτ' ἀλλήλους συναλλαγμάτων πάντων ἐν ταραχαῖ τε καὶ διχοστασίαι τῷ μεγίστοις κειμένων*. To Wetstein's examples of this word (*ad Rom* 16¹⁷) Field (*Notes*, p. 166) adds two from Dionysius of Halicarnassus and one in Ionic from the *Florilegium* of Stobaeus.

διχοτομέω.

The word is found in a very touching sepulchral inscription from Lycaonia (iii/iv A.D.), published in *JHS* xxii. (1902), p. 369 f., which on account of its simplicity and pathos may be given entire, as freshly read by Prof. W. M. Calder:—*Γορδιανὸς τῇ γλυκυτάτῃ μου συμβίῳ Γαεάνῃ, ὑπὲρ τοῦ μέλιτος γλυκυτάτῃ τῇ συνζησάσῃ μοι χρόνους ὀλίγους ἐπι[τ]ίμως, κὶ τῷ νεῖφ μου τῷ πρωτοτόκῳ Ἀμβροσίῳ τῷ διχοτομήσαντί με τοῦ πολοῦτον ζῆν. εὐθὺς γὰρ πενήτηκοντα ἡμέρας πληρώσας ἐξηκολούθησεν τῇ μητρὶ τῇ πανμακαρίτῃ. ἑλεύσομαι δὲ κάτω πρὸς ὑμᾶς πληρώσας τὸ χρέος τ[ο]ῦ βίου, "Gordianus to my sweetest wife Gaiana, sweetest beyond honey, who lived with me honorably for a little time, and to my firstborn son Ambrosius, who cut me off from living through many years. For as soon as he had fulfilled fifty days he followed his sainted mother. But I shall come down to you when I have fulfilled my appointed portion of life." The verb may be quoted from 3 Baruch 16 (*Texts and Studies* v. i. p. 94) *διχοτομήσατε αὐτοὺς ἐν μαχαίρᾳ καὶ ἐν θανάτῳ καὶ τὰ τέκνα αὐτῶν ἐν δαίμονι*.*

διψάω.

The verb is found in no. 3 of the first discovered collection of Δόγια Ἰησοῦ, P Oxy I. p. 3, —*λέγει Ἰ(ησοῦ)ς Ἐ[σ]την ἐν μέσῳ τοῦ κόσμου καὶ ἐν σάρκει ὤφθην αὐτοῖς καὶ εἶπον πάντας μεθύοντας καὶ οὐδένα εἶρον δειψῶντα ἐν αὐτοῖς κτλ.* See also the late metrical epitaph from Rome, *Cagnat* I. 317¹¹ (= *IGSI* 1890) *ψυχῇ διψώσῃ ψυχρὸν ὕδωρ μετάδες* (*l. -δος*).

διψος.

Nägeli (p. 14) draws attention to the act that the word *δίψος*, which is praised by the Schol. on *Il.* 19¹⁶⁶ as Attic, in contrast to the Ionic *δίψα*, is found also in the LXX and Epictetus. In the LXX the two words are used interchangeably, e.g. Wisd 11⁴ *δίψης*, ⁸ *δίψους*: Am 8¹¹ *δίψαν*, ¹² *δίψει*: see Thackeray *Gr.* i. p. 157. In a medical fragment, P Tebt II. 272¹⁷ (late ii/A.D.), we have, *κριθήσεται δι[ο]ύτως ἔχον ἐὰν τοῦ κατὰ τὸν [π]υρετὸν μεγέθους μᾶλλον [παραίξεται τὸ δίψος*, "such will be judged to be the case if the increase of thirst is out of proportion to the height of the fever" (Edd.), cf. ²⁰ (cited above under *ἀνεξίκακος*) *μὴ ὑπομένει τὸ δίψος*. In P Flor II. 176¹² (iii/A.D.) *δίψα* is used in connexion with the "dryness" of figs—*ἐκ τῆς τῶν σῶκων κακίας καὶ ξηρότητος καὶ δίψης*. MGr has *δίψα*.

δίψυχος

is first found apparently in Jas 1⁸, 4⁸, and may be regarded as a parallel case to *διακρίνεσθαι* = "waver," see *s.v.* *διακρίνω ad finem*. The verb is found in Didache 4⁴ οὐ *διψυχῆσεις, πότερον ἔσται ἢ οὐ*. J. B. Mayor's note (*Comm.* on Jas 1⁸) shows how rapidly the word "caught on" with the sub-apostolic writers—Clement of Rome, "Barnabas" and especially Hermas. If James really coined it—and the manner of its appearance in both passages is quite in keeping with such a supposition—its occurrence in i/A.D. writers reinforces many arguments for the early date of Jas. Analogous words are well provided by Mayor. Among them is *διχόνους* in Philo, in the fragment from the heading of which Thayer cites *δίψυχος* itself. But can we be assured that Philo himself entitled the paragraph *περὶ Δειλῶν καὶ Διψύχων*? Mayor's silence suggests that he thinks otherwise. Cf. the MGr *δύγνομος*, "fickle."

διώκτης.

The LXX compound *ἐργοδιώκτης* (Exod 3⁸ *a*) is found in the same sense in the correspondence of the "architect" Kleon, P Petr II. 4(1)² (B.C. 255-4), where certain quarrymen complain that they are being ill-treated by the "ganger" Apollonius, by being kept at work at quarries of hard stone—*ἀδικούμεθα ὑπὸ Ἀπολλωνίου τοῦ ἐργοδιώκτου ἐμβαλὼν ἡμᾶς εἰς τὴν στερεὰν πέτραν*.

διώκω.

P Fay 111²⁰ (A.D. 95-6) (= *Selections*, p. 67) *τὸν λ[ι]μνα-σμήν] δι[ο]ξον τῶν [ἐ]λα[ι]ώνων τῶν πάντων*, "hasten with the flooding of all the olive-yards" (Edd.), *ib.* 112² (A.D. 99) *εὖ πυθῆις διώξαι τοὺς σκαφήτρους τῶν ἐλαιώνων*, "please carry forward the digging of the olive-yards" (Edd.). For *διώκω* = "pursue," cf. *OGIS* 532²⁵ (B.C. 3) *ἐπλο[ι]ς τε καὶ σιδήρει διώξιν*, and the moral tale in P Grenf II. 84⁷ (v/vi A.D.) where a patricide, fleeing into the desert, *ἐδιώκαιτο* (*l. ἐδιώκετο*) *ὑπὸ λέωντος*, "was pursued by a lion." The phrase *διώκει τὸν λόγον* = "pursue the recital of the formula" is common in the magic papyri: see the editor's note on P Lond 46²⁶⁴ (iv/A.D.) (= I. p. 78). We may add two exx. of the verb from Christian amulets. The first, P Oxy VIII. 1151 (? v/A.D.) opens, *Φεῦγε πρ[ο]σ[υ]μ[ε] μ[ε]μ[ο]ν[ο]ν, Χριστ[ο]ς σε διώκει*, "Fly, hateful spirit! Christ pursues thee." In the second, BGU III. 954⁷ (vi/A.D.)

(= *Selections*, p. 133), the Lord God is invoked—*ὅπως διώξῃς ἀπ' ἐμοῦ τοῦ δούλου σου τὸν δαίμονα προβασκανίας*, "that Thou mayst drive from me Thy servant the demon of witchcraft." MGr. *διώχνω, διώχτω*, "hunt."

δόγμα.

Bishop Hicks (*CR* i. p. 44 f.) has shown that *δόγμα* was not the regular word in republican Greece for a decree of the *βουλή* and the *δήμος*, but was specially used for a decree of the Roman Senate. So, e.g., *Syll* 930⁸⁰ (B.C. 112) *ἐξυγκλήτου δόγματος* = *e senatusconsulto*. See the index *s.v.* in *Cagnat* I. p. 947. It came also to be applied to the *placita philosophorum*, and in general conveyed the idea of "a positive ordinance, emanating from a distant and unquestionable authority." With its use by Luke for the decrees of the Emperor (Lk 2¹, Ac 17⁷) we may compare P Fay 20²² (iii/iv A.D.), an important Edict, apparently of Severus Alexander, regarding the *Aurum Coronarium*, which ends—*τούτου τοῦ ἐμοῦ δόγματος ἀντίγραφα τοῖς καθ' ἐκάστην πόλιν ἀρχουσιν γενέσθω ἐπιμελῆς εἰς τὸ δημόσιον μάλιστα ἐστάν[αι] σφόδρα τοῖς ἀναγιγνώσκουσιν*, "let the rulers of the several cities see that copies of this my edict are set up in the most public places in full view of those who wish to read" (Edd.). As showing the different uses to which the word came to be put, it must be sufficient to add *Syll* III. Index p. 173, where references are given to 150¹³ (B.C. 333) *κατὰ τὸ δόγμα τῶν Ἑλλήνων*, 412² (Roman period) *δόγματι τῆς Ὀλυμπικῆς βουλῆς*, 557²¹ *παρὰ τὸ δόγμα τῶν Ἀμφικτυόνων*, etc. An interesting example of the later ecclesiastical use of the word is found in the Christian prayer (end of (iv/A.D.) published by Schmidt in *Nitliche Studien für G. Heinrici*, p. 71²⁴ *ὅπως καταξιώθωμεν τῶν εὐαγγελιζομένων δογμάτων τῶν ἁγίων σου ἀποστόλων*.

δογματίζω.

In the art. by Bishop Hicks cited *s.v.* *δόγμα*, three instances of this verb are cited from the inscr.—*CIG* 2485⁴⁷ (B.C. 105) *τὰ περὶ τῶν συνθηκῶν?* *δογματισθέντα* of *Senatus consulto*, *CIG* 3524⁵⁴ (time of Augustus) *παρ ταῖς δεδογματισμέναις αὐτῷ ταῖς*, and *CIG* 5785¹³ *ἐὰν δόξῃ τῇ ἀγάρρῃ [οὕτως], καθὼς καὶ ὑπὲρ φρητάρχου καὶ χαλκοδόγων δογματ[ι]ζέται*. In the LXX *δογματίζω* is used several times of issuing a decree, and twice at least (2 Macc 10⁸, 15¹⁶) of religious enactments. As against AV and RV, the verb may possibly be passive in Col 2²⁰—"Why do you allow yourselves to be overridden by Jewish enactments?" The Polybian compound *δογματοποιέω* (i. 81. 4) is found *Syll* 653²⁷ (B.C. 91) *οἱ ἀρχοντες καὶ οἱ συνέδριοι δογματοποιήσασαν* *ἐτι κτλ.*

δοκέω.

The verb is naturally common, e.g. P Par 49¹⁶ (B.C. 164-58) *εἴπα αὐτῷ μὴ ἐμὲ ἀξιούειν, ἀλλά, δόξαντα ἀδελφὸν αὐτοῦ ἐν τῇ αὐλῇ εἶναι, παραγίνεσθαι*, P Oxy VII. 1027⁸ (i/A.D.) *ὑπόμνημα ἀφ' οὗ ἐδοξεν δυνήσασθαι ἐμποδισθῆναι μου τὴν πράξιν*, "a memorandum by means of which he hoped that my execution might be prevented" (Ed.), *ib.* 1032⁸ (A.D. 162) *ἐάν σοι τῇ τύχῃ δόξῃ*, "if your fortune sees fit." For other exx. of this last phrase we may cite P Petr I. 26⁷ (B.C. 241) *ἐάν σοι δοκῇ*, P Oxy IV. 718²⁴ (A.D. 180-92) *ἐάν σοι δόξῃ*, and *ib.* IX. 1220⁵ (iii/A.D.) *ἡ δοκῇ σοι, κύριέ μου, πέμψε μοι*

κέρμα; "would you be pleased, sir, to send me some money?" (Ed.). In P Oxy IX. 1218⁷ (iii/A.D.) δοκῶ is used absolutely, as in 1 Cor 4⁹—ή μήτηρ μου Θαῖσις εἰς Ἀντινόου, δοκῶ, ἐπὶ κηδὶαν ἀπήλθεν, "my mother Thaësis went, I think, to Antinoöpolis for a funeral" (Ed.): cf. P Amh II. 64⁸ (A.D. 108) δοκῶ μοι. For the more official usage of δοκέω = "censeo," see OGIS 233¹⁰ (B.C. 226–3) ἔδοξε τῇ ἐκκλησίᾳ πρυτάνειον εἰπάντων κτλ., Priene 105⁷⁸ (c. B.C. 9) ἔδοξεν τοῖς ἐπὶ τῆς Ἀσίας Ἑλλήσιν γνῶμη κτλ.: cf. P Tebt II. 335¹⁵ (a petition to the Praefect (?)—middle of iii/A.D.) εἰ δέ τι τοιοῦτον ἔδοξας κελεύειν, "if you really did vouchsafe to give such orders" (Edd.). For δοκέω followed by the acc. and inf., as in 2 Cor 11¹⁴, cf. P Tebt II. 413⁶ (ii/iii A.D.) μὴ δόξης με, κυρ[ε]α, ἡμεληκέναι σου τῶν ἐντολῶν, "do not think, mistress, that I am negligent of your commands" (Edd.). In P Ryl II. 229¹⁸ (A.D. 38) we find it with partic. —δοκῶ γὰρ συναίρομενος πρὸς σέ λογάριον, "for I expect to make up an account without you" (Edd.). The personal constr. c. inf. predominates: note BGU IV. 1141⁹ (c. B.C. 14) οὐδὲ σέ γὰρ δοκῶ εἰς ἐνφα[ν]ιστοῦ τόπον με ἔχειν, *ib.* 13 ἔγὼ μὲν οὐ δοκῶ ἀξίος εἶναι ὑβρίζεσθαι—*per contra* add P Oxy VI. 937¹⁷ (iii/A.D.) παρατηρεῖσθαι αὐτὴν μὴ δόξῃ αὐτῷ τῷ Ἀ. λαβῆ[σ]ται τὴν φιάλην, "to keep a watch on it, lest A. should determine to take the bowl" (Edd.), CP Herm 26⁸ (a *procès verbal*) δ ἂν αὐτοῦ δόξῃ τῷ μεγέθι, "whatever his highness shall determine."

δοκιμάζω

is not uncommon in its primary sense of "testing." Syll 522¹⁴ (iii/B.C.) δοκιμάζειν δὲ τὰ λερεῖα τοὺς προβούλους, with other officials. P Ryl II. 114³⁵ (c. A.D. 280) . . . κατὰ τὸ δικαιότατον δοκιμάσει ὁ κράτιστος [ἐπιστράτηγος], "his excellency the epistrategus shall sift the matter with the utmost equity." So still in vi/vii A.D., P Oxy I. 128 *verso*⁹ ἵνα τὸ παριστάμενον ἐπ' αὐτῷ δοκιμάσῃ, "in order that you may judge of his present condition (Edd.). P Flor II. 119⁴ (A.D. 254) ὅπως δοκ[ιμάσας γρά]ψῃς μοι εἰ οὕτως ἔχει, "that after inquiry you may write to me whether it is so." P Gen I. 32⁸ (A.D. 148), of an inspector of calves for sacrifice—καὶ δοκιμάσας ἐσφράγ[ισα ὥς] ἔστιν καθαρὸς. From "proving" to "approving" was a step taken long before these documents were written, so that the ambiguity which meets us in Rom 2¹⁸ and Phil 1¹⁰ is based on the normally coexisting uses. So in the earliest known marriage-contract, P Eleph 1¹⁰ (B.C. 311–0) (= *Selections*, p. 3) differences between husband and wife are to be settled by three men—οὓς ἂν δοκιμάξωσιν ἀμφότεροι, "whom both shall approve," and in P Fay 106²³ (c. A.D. 140) a plea for exemption from certain public services is put forward on behalf of physicians, and especially of those who have "passed the examination" like the petitioner—μάλ[ι]στα [δὲ οἱ δὲ]δοκιμασμένοι ὥσπερ κάγ[ω]: cf. Syll 371⁸ (time of Nero) ἀνή[ρ] δεδοκιμασμένος τοῖς θεοῖς κριτηρίοις τῶν Σεβαστῶν ἐπὶ τε τῇ τέχνῃ τῆς ἱατρικῆς καὶ τῇ κοσμιότητι τῶν ἡθῶν—a character certificate and an examination, to qualify for M.B. In the inscr. indeed the verb is almost a *term. techn.* for passing as fit for a public office: see Milligan *Thess.* p. 18. So OGIS 90³ (the Rosetta Stone—B.C. 196) δν (sc. Πτολεμαῖον Ἐπιφανή) δ' Ἡφαίστος ἐδοκίμασεν, *i. e.* "examinatum probavit ideoque regem constituit" (Dittenberger): the same phrase meets us in a Munich papyrus, *Chrest.* I. 109¹⁰ (end of iii/B.C.),

of Ptolemy Philopator, δν δ' Ἡφαίστος ἐδοκίμασεν, ὡς δ' Ἡλῖος ἔδωκεν τὸ κράτος. Hence comes a meaning hardly distinguishable from δοκεῖν, as in P Petr III. 41 *verso*¹⁰ δ]ποτέρως οὖν καὶ σὺ δοκιμάξεις, οὕτως [ἔσ]ται, "whichever way, then, you also approve of, so it shall be" (Edd.). P Oxy VI. 928⁷ (ii/iii A.D.) φανερόν σοι ποιῶ ἵνα ἂν δοκιμάσῃς ποιήσῃς πρὶν προλημφθῆναι, "I therefore inform you, in order that if you think fit you may act before she is entrapped" (Edd.) with reference to a plot against a girl, P Giss I. 40^{11, 10} (A.D. 215) δηλωταῖον (? δηλοποιεῖν) [ἐ]δοκίμασα, P Tebt II. 326¹⁰ (c. A.D. 266) τὸν ἴδιον ἑμαυτῆς ἀδελφὸν . . . δοκιμάσασα προστ[η]ήσεσθαι γνησίως τοῦ παιδίου, "having found that my own brother will honourably protect the child" (Edd.). P Oxy I. 71^{1, 18} (A.D. 303) κελεύσαι εἰ σοι δοκοῖ ἢ τῷ στρατηγῷ ἢ ἂν δοκιμάσῃς, "to instruct, if you will, the strategus or any other magistrate whom you may sanction" (Edd.). For a verb δοκιμάω, unknown to LS, see P Tebt I. 24⁷⁸ (B.C. 117) καθότι [δ]ν δοκιμήσῃς, P Oxy III. 533²⁴ (ii/iii A.D.) δν ἐ[δ]αν δοκιμῆς, and cf. Mayser *Gr.* p. 459, also below *s.v.* δοκιμή. Note that δοκιμῶ is old, at any rate in its Aeolic form δοκίμωμι, found in Sappho, and in the learned Aeolic of Julia Balbilla, in the suite of Hadrian, *Kaibel* 991⁷.

δοκιμασία.

Syll 540²⁹ (B.C. 175–1) περὶ δὲ τῶν προπεποιημένων οἱ ἐξ ἀρχῆς ἔγγυοι ἔστωσαν ἕως τῆς ἐσχάτης δοκιμασίας (sc. τοῦ ἔργου). In a papyrus containing various chemical formulae, P Leid X vii. 12, 20; ix. 12 (iii/iv A.D.) we hear of χρυσοῦ and ἀσήμεου δοκιμασία. In another papyrus of the same collection, Q⁴ (B.C. 56—acc. to Mayser B.C. 260–59) we read of a certain Orsenuphis who occupied the position of δοκιμαστής at Syene, apparently with reference to the inspection of the food returns (see the editor's note), and cf. P Petr II. 4 (8)⁶ (a report regarding a quarry—B.C. 255–4) παραδεικνύοντος ἔργα δοκι[μαστοῦ], by whom Lumbroso (see p. 28) understands the officer in quarries called *Provans* by the Romans. Note also Syll 388¹³ (A.D. 129), where Hadrian commends to the archons and senate of Ephesus Lucius Erastus, a sea-captain, who wishes to become a senator: κάγ[ω] τ[ὴν] μὲν [δοκι]μασίαν [ἐφ'] ὑμῖν ποιούμαι, but if he is approved the Emperor will himself pay the fee.

δοκιμή

is cited by Grimm from Dioscurides, who flourished under Hadrian (acc. to W. Christ): Paul is accordingly the earliest authority, but certainly not the coiner, unless we are to make the medical writer dependent on him. If δοκιμάω really existed as a by-form of δοκιμάζω, δοκιμήσις might produce δοκιμή as ἀγάπησις produced ἀγάπη and ἀπάντησις ἀπάντη. In any case δοκιμή is a new formation of the Hellenistic age.

δοκίμιος.

Since Deissmann (*BS* p. 259 ff.) drew this unsuspected adjective from the papyri to interpret Jas 1⁸ and 1 Pet 1⁷—a good example with which to meet those who assert that the papyri have not given us any *new* meanings for NT words—examples have been further accumulating, e.g. BGU IV. 1065⁶ (A.D. 97) ἀπέχειν αὐτὸν τιμὴν χρυσίου δοκιμ[ε]ίου μυαῖων δίκτωι, and so ²⁰, *ib.* 1045^{11, 12} (A.D. 154) τὴν φερρὴν

χ[ρ]υσίου δοκιμίου τετάρτης τέσσαρες, *ib.* III. 717⁶ (A.D. 149) χρυσίου δοκιμίου σταθμῷ Ἀλεξανδρίνῳ, P Tebt II. 392²³ (A.D. 134-5) χρυσίου [δ]οκιμίου, "standard gold" (Edd.). Hort's divination (1 *Pet.* p. 42) detected that the needed meaning in the NT passages was "what is genuine in your faith": the papyri have given a welcome endorsement to the master's instinct, and have at the same time rendered unnecessary his preference for the less well-attested reading τὸ δοκίμιον (*Notes on Select Readings*, p. 102, in *The NT in Grk.* ii. Appendix). For the noun δοκιμίων = "crucible," which is found in the LXX, cf. *OGIS* 308¹⁸ (ii/B.C.) καὶ τῆς πρὸς θεοὺς εὐσεβείας ἔ[ργ]οι καλλί[στω]· οὐ μικρὸν δοκιμίων ἀπέλιπεν, *Syll* 588⁹⁸ (c. B.C. 180) δοκιμεία. The editor in his note on the last passage compares *IGSI* 303²⁸ ff. ἡγδότω δὲ ἡ ἀρχὴ [κ]αὶ ἐξ οὗ ἂν παραλάβῃ χρυσίου ἀσκήμιον καὶ ἐπισήμιον κατασκευάσαι τῷ θεῷ φιάλην χρυσήν, καταλιπομένη δοκιμείον.

δόκιμος.

P Hamb I. 2¹⁸ (A.D. 59) ἀργύριον ἐπίσημον δόκιμον ἀριστὸν ἀνυπόλογον παντὸς ὑπ[ο]λόγου, P Amh II. 89⁹ (A.D. 121) τὸ (l. τὸν) δὲ ἀργυρικὸν φόρον δόκιμον ἀριστον (or ἀριστόν for ἀριστόν), P Oxy II. 265²⁵ (A.D. 81-95) τὰ τοῦ χρυσίου δοκίμου μναίαια τέσσαρα, P Flor I. 41¹⁶ (A.D. 140) τὸ μὲν ἀργύριον δόκιμον, τὸν δὲ πυρὸν νέον καθ(αρόν) ἀδολ(ον), so *ib.* 72¹¹ (A.D. 128-9), etc. The combination with ἀριστός in the first (and probably the second) citation may partly illustrate the combination of Rom 14¹⁸ (cf. 12³). In another combination we have the adj. in the Will of Epicteta, *Michel* 1001 iv. 23 (Theran Doric—c. B.C. 200) παρῆξόντι δὲ οἱ δωρεὰν ἐπιμηνιέοντες οἶνον ξενικὸν ἱκανὸν δόκιμον ἕως τριῶν πινόντων.

δοκός.

In P Petr II. 33²⁴ (a steward's account) we have mention of δοκοί in a fragmentary context, but following τὰ ξύλα. Cf. P Lond 280¹¹ (A.D. 55) (= II. p. 194, *Chrest.* I. p. 371) ἐκ τῶν ἐμῶν δαπανῶν μ[η]χανὴν ἐλαιου[ργικήν] καὶ τ[ῆς] αὐτῆς θύαν καὶ τὰ ἀνήκοντα ξυλικά ἀργαλεῖ[α] καὶ δοκὸν τὴν ὑπὲρ τ[ῆς] μηχανῆς προσανγέλλω, τοῦτο κτλ., *Chrest.* I. 176¹⁸ (middle i/A.D.) ἐπεὶ οὖν καὶ αὐτὸ τὸ ἐλαιουργίον συνεχυντῶθη καὶ ἡναγκάσθη δοκοὺς καὶ ἐρείσματα παρατιθέναι, "props" for the repair of an oil-press, P Flor II. 127⁸ (A.D. 256) τὸ βαλανεῖον παντὶ τρόπῳ ποιήσον ὑποκαυθῆναι καὶ δοκοὺς εἰς αὐτὸ παρενεχθῆναι ποιήσας, "logs" for the heating of a bath. *Syll* 587⁶² (B.C. 329-8) mentions δοκοί and στρωτήρες together in the accounts for the building of a temple τοῖν θεοῖν: Dittenberger shows that the prices indicate the former to be heavy beams on which the latter were laid transversely. It is obvious that the Oriental hyperbole in Mt 7³ ff. will admit of no tempering from the usage of the word. A new verb δοκῶ, "furnish with beams," occurs in the P Grenf II. 35⁶ (B.C. 98), P Amh II. 51^{13, 22} (B.C. 88), P Ryl II. 249⁸ (B.C. 118).

δόλιος.

We can quote the derived abstract from Vettius Valens, p. 2² τυφάδεις, ἀποκρύπτοντας τὴν δολιότητα, αὐστηρὸς κτλ. The verb δολιῶ (LXX and NT), "not found in prof. writ.," was easily formed when wanted, but whether the translator of Num 25¹⁸ was the first to coin it no one can say.

δόλος.

For δόλος in the forensic sense, as Deut 27²⁴, cf. the Jewish prayer for vengeance from Rheneia, *Syll* 816⁸ (ii/i B.C.) ἐπὶ τοῖς δόλοις φονεύσαντας: see Deissmann *LAE*, p. 423 ff. Cf. the compound δολοφονία, BGU II. 388¹ (ii/iii A.D.), *Syll* 324¹⁹ (i/B.C.). In BGU I. 326^{11, 2} (a will—A.D. 189) we find ταύτῃ τῇ διαθήκῃ δόλος πονηρὸς ἀπίστη (? = ἀπίστω). Mommsen (*Sitzungsberichte der Akad. zu Berlin*, phil.-hist. Klasse, 18 Jan. 1894, p. 50) states that he has not met the phrase elsewhere in this connexion, and compares the common formula on graves, *ab hoc monumento dolus malus abesto*. A much earlier instance of δόλος πονηρὸς is *Syll* 319⁹ (ii/B.C.) μήτι να[υ]σὶν βοηθεῖτωσαν δημοσ[τα]ί βουλή μετὰ δόλου πονηροῦ: cf. *OGIS* 629¹¹² (A.D. 137) χωρ[ι]ς δόλου πο[ν]ηροῦ, PSI III. 158⁴⁷ (astrological—? iii/A.D.) διὰ μετεωρισμῶν καὶ κακῶν [δολ]ων. The first of these inscriptions is about contemporaneous with the famous Oscan *Tabula Bantina*, where *perum dolom mallom* recurs (with other parts of the noun), representing *sine do'lo malo*. In view of the fixity of the formula in Italy from the beginning of our records, we can hardly doubt that it was transferred to Greek from Italic: it is noteworthy that *Syll* 319 was obviously Latin in phrase before it took Greek form. The meaning "taint," of material things, which gives us δόλος as described *sub voce*, appears in the formula for χρυσὸν δόλος in the chemical papyrus P Leid XIII. 10 (iii/A.D.). So *ib.* ix. 13 f. in a test (δοκιμασία) for unstamped silver (see under ἀσημος): ἀσημον ἐπιγνῶναι εἰ δόλον ἔχει· κατὰθου εἰς ἄλμην, θέρμν (l. θέρμαινε), ἐὰν δόλον ἔχη μέλαν γίνεταί. Add Vettius Valens, p. 73¹¹ ἐξ ονειδισμῶν καὶ ἐνέδρας καὶ δόλου καὶ ἐπιθέσεως ἀναγομένους. The word is MGr.

δολῶ.

Like δόλος, the verb is found in P Leid X^v. 27 and xii. 2 (iii/iv A.D.)—κασσίτερον γνῶναι εἰ δεδόλωται· χωνεύσας αὐτὸν κτλ., and δολοῦται χρυσὸς εἰς ἀξήριον μισθεῖ καὶ γῇ Σινωπίδι κτλ. See also *Syll* 802¹⁰² (ii/B.C.) δολωθεὶς ὑπὸ ματρυνῆς, and Vettius Valens p. 248² ὅπότεν δὲ κακωθῇ, δολομένη ἀδιανόητος γίνεταί. Our first instance reinforces Grimm's quotation from Lucian and Thayer's from Dioscurides to make clear the metaphor of 2 Cor 4².

δόμα.

P Petr. III. 42 C 1⁴ (B.C. 255) οὐδενὶ τρόπῳ ἐργάζονται διὰ τὸ μ[η] ἔχειν τὰ δέοντα, τὸ γὰρ προδοθῆναι αὐτοῖς δόμ[α] ἀνετηνόχασιν· ἡμῖν καταβεβρωκίναί, σχολάζοντες δὲ διατελοῦσι—with reference to the idleness of certain quarrymen, owing to some defective supply. For the preference for the short radical vowel in nouns of this class in Hellen. Grk see Thackeray *Gr.* i. p. 79, Mayser *Gr.* p. 65.

δόξα.

In the account of a popular demonstration at Oxyrhynchus, P Oxy I. 41⁴ (iii/iv A.D.), the prytanis is hailed as δόξα πόλιω[s]. Deissmann (*Hellenisierung d. Semitischen Monotheismus*, p. 165 f.) throws out the suggestion that the word may originally have had a "realistic" meaning in the ordinary Grk of the day, and cites as a partial parallel its use as a name for women and ships (cf. F. Bechtel, *Die attischen Frauennamen* (1902), p. 132). The plur. δόξαι occurs in the

astrological papyrus PSI III. 158²⁴, 41 (? iii/A.D.). For the Biblical history of the word, see Milligan *Thess.* p. 27 and Kennedy *St Paul's Conceptions of the Last Things*, p. 299 ff. In an early Christian prayer *Ntl. Stud.* (as cited s.v. δόγμα) p. 69 we have ²⁴ α[ν]θρώποις καὶ δοξολογίας [ἀνα]φ[έρ]ομέν σοι. A familiar NT phrase is applied to the sun in P Leid W²¹. 7 (ii/iii A.D.) 'Αχβυχωρμ, 8 δ (om.) μηνύει τοῦ δισκου τὴν φλόγα κα(αὶ) τὴν ἀκτίνα, οὗ ἡ δόξα ααα, ηηη, ωωω, ὅτι διὰ σ' ἐνεδοξάσθη ἀέρας (? a new nom., anticipating MGr): see also below s.v. δύναμις.

δοξάζω.

The verb is found in the sepulchral epitaph of a *mimus*, already cited s.v. δεισιδαίμων, *Kaibel* 607⁷ (iii/A.D.) εὐφρανθεὶς ἐφ' ὅσον μοῖραι χρόνον ὤρισαν αὐτῷ, εὐσεβίης ἔνεκεν δοξασθεὶς καὶ μετὰ λήθην. As illustrating the NT usage of this word, the following invocation from the magical papyrus P Lond 121⁵⁰⁸ ff. (iii/A.D.) (= I. p. 100) is noteworthy—κυρία Ἰσις . . . δόξασόν μοι (for με), ὡς ἐδόξασα τὸ (δύναμις) τοῦ υἱοῦ (pap. υἱοῦς) σου Ὀρου: cf. Reitzenstein *Poimandres*, p. 22 n⁵. See Anz *Subsidia*, p. 356. A further magical quotation was given above under δόξα. Grimm's "use not found in prof. writ.," viz. "to make glorious, adorn with lustre" etc., disappears from that category, as we might expect: cf. also *OGIS* 168⁵⁶ (B.C. 115) ἐν Ἑλ[εφαντίνῃ] ἱεροῦ δεδοξασμένου ἐξ ἀρχαίων καὶ [. . . The verb survives in MGr, with partic. δεδοξασμένος as an adj., "celebrated."

Δορκάς

is found as a feminine name among both Greeks and Jews (see Knowling *ad* Ac 9³⁶ in *EGT*). An interesting example is afforded by a Delphic inscription of ii/B.C., *Syll* 854^{11, 12}, where a certain Alexon entrusts the care of a manumitted slave of this name to one Thracidās—τρεφ[έ]τω Θραικίδας Δορκάδα, εἰ κα θάλῃ [ο]ικεῖν ἐν τα[ύ]ταις . . . εἰ δὲ μή, ἐν βαλ[λ]έτω Θραικίδας Δορκάδι τροφὰν τοῦ μηνὸς ἐκάστου πυρῶν τέσσαρα ἡμέκτα κτλ. See also Deissmann *BS*, p. 189, *ZNTW* i. p. 88. The diminutive, which is found in LXX Isai 13¹⁴, occurs in a papyrus letter P Lond 413¹⁴ (c. A.D. 346) (= II. p. 302), complaining of the gazelles which are spoiling the writer's crops—ἐπιδη τὰ δορκάδι[α] ἀφανίζουσιν τὸ (l. τὰ) σπόριμα.

δόσις.

The word is very common in financial transactions. Thus it is = "instalment" in P Petr III. 41^{8, 19} τὴν β δόσιν, "the second instalment," so *ib.* 46(1)²⁷ τὴν δευτέραν δόσιν, P Oxy IV. 724⁷ (A.D. 155) ἐξ ὧν ἔσχες τὴν πρώτην δόσιν ἐν δραχμαῖς τεσσαράκοντα, "of which sum you have received the first instalment amounting to 40 drachmae" (Edd.), *ib.* VIII. 1127¹⁹ (A.D. 183) ἀποδότω τῷ μεμισθωκότι τὸ ἐνοίκιον κατ' ἔτος ἐν δόσεσι δυοὶ διὰ ἑξαμήνου τὰς αἰρούσας δραχμὰς τριάκοντα, "shall pay the rent annually in two half-yearly instalments of 30 drachmae" (Ed.). Similarly *ib.* VI. 912²⁰ (A.D. 235). For δόσις in connexion with the payment of a rate or tax, see P Flor II. 133⁵ (A.D. 257) ἔτι μὲν ὑμᾶς μηδὲ ὑπομνήσεως χρή[ε]αν ἰδόντων ὑμῶν τὰς τακτὰς ἡμέρας τῆς δόσεως—a delicately worded reminder with reference to the dyke-tax: cf. *Ostr* 6¹ (ii/A.D.) in Fayūm Papyri p. 322, δόσις βαλ(ανευτικὴν?). In a proposed lease of a vineyard,

P Lond 163²² (A.D. 88) (= II. p. 183) we find provision εἰς μισθὸν δώσιν, and in BGU II. 473⁹ (A.D. 200) ἔνεκεν χρηματικῆς δόσεως. Add P Oxy III. 474²⁵ (? A.D. 184) ἐπίσχευ ἐν τὴν δόσιν τοῦ φθάσαντος αὐτῷ ὑπὸ σου ἐξοδιασθῆναι ἀργυρίου, and *Syll* 540¹⁴ (B.C. 115–1) ἐργάται δὲ συνεχῶς μετὰ τὸ τὴν δόσιν λαβεῖν ἐντὸς ἡμερῶν δέκα, with the editor's note where δόσις is explained as "pensio pretii qua redemptor opus licitus est." *ib.* 505¹² (early iii/B.C.) περὶ τὴν τοῦ σ[τ]του δόσιν illustrates the use with other than money objects; while *ib.* 858¹⁴ (ii/B.C.—Delphi) εἰ δὲ τινι ζῶων δόσιν ποιεῖτο τῶν ἰδίων Σώσος, shows it as a pure *nomen actionis*. So also BGU IV. 1151²² (B.C. 15) οὐδεμ[ί]αν δόσιν κοιλῇ(ν) ποιούμενοι, *ib.* 1156¹² (B.C. 13) ἐὰν δὲ τινα τῶν καθ' ἡ[μέραν] δόσεων κοιλάνωσι. The combination with λήμψις, as in Phil 4¹⁵, is of the same character: with this cf. the astrological fragment, P Tebt I. 277¹⁶ (iii/A.D.) δόσις καὶ λήμψις (plur.). The distinction from δόμα is observed throughout the documents: we have not noticed any instances of the purely concrete use generally recognised in Jas 1¹⁷. A form δόσιμος (MGr δόσιμο) is found in the long list of royal ordinances, P Tebt I. 51¹⁶ (B.C. 118) τῶν δ' ἄλλων τῶν δοσιμῶν μὴ πλείον ἐπισταθμείσθαι τοῦ ἡμίσεως, where the editors render, "and in the case of their other buildings which may be used for quarters, not more than half shall be occupied for that purpose."

δότης.

For this rare form, which in 2 Cor 9⁷ Paul borrows from LXX of Prov 22²⁶, Nägeli (p. 62 n.¹) compares ἐκδότης ("Verdinger") in *CIG* 2347⁶¹ (pre-Christian).

δουλαγωγέω.

For δ. used in a moral sense, as in 1 Cor 9²⁷, we may cite Epict. iii. 24. 76 τί λέγεις πρὸς τοῦτον τὸν δουλαγωγούντά σε; "what sayest thou to this man who is treating thee as a slave?" Cf. *ib.* iv. 7. 17 (Sharp *Epictetus and the NT*, p. 71). For the subst. used literally cf. P Oxy I. 381¹⁰ (A.D. 49–50) (= *Selections*, p. 53) τοῦ Σύρου ἐπιχειρηκότης ἀποσπάσαι εἰς δουλαγωγία[ν] τὸν ἀφήλικά μου υἱὸν Ἀπίωνα, "Syrus having endeavoured to carry off into slavery my young son Apion," *ib.* IX. 1206¹¹ (A.D. 335) εἰς δουλαγωγίαν ἄγειν, and the dialect inscription, apparently of Roman times, *Syll* 841¹⁴ εἰ δὲ τις ἐπιλανθάνοιτο αὐτῶν ἢ καταδουλιζοιτο, ἃ τε γενηθῆσα δουλαγωγία αὐτῶν ἄκυρος καὶ ἀρεμένα (l. ἀρμένα = ἡρμένη) ἔστω.

δουλεία.

P Ryl II. 153²² ἐξ[ε] . . . ἐφ' ὃν αὐτὴ περιέσται χρόνον τὴν τῶν αὐτῶν δούλων δουλιζαν, "shall retain for so long as she survives the services of the said slaves" (Edd.). P Grenf II. 75⁴ (A.D. 305) ὁμολογῶ τετροφευκέν[αι] σοι τὸ τέταρτον μέρος τῆς δουλείας, where, according to the editors, "the sense seems to require that δουλεία should be taken in its abstract meaning, and τὸ τέταρτον μέρος as an indirect accusative." The document is an acknowledgement by Tapaeus, a νεκροτάφη of the city of Month, that she had received payment for food and clothing as one of four nurses in a certain household. In MGr δουλεία is used generally of any work or task, especially of a menial character.

δουλεύω.

We can cite no example of *δ.* used in a religious sense from pagan literature, but the syncretistic occult P Leid W xlii. 22 (ii/iii A.D.) shows it: *ὅτι δουλεύω ὑπὸ τὸν σὸν κόσμον τῷ σὺ ἀγγέλῳ*. Note also the mention of the *ιερόδουλοι* in connexion with the Serapeum in P Leid D i. 22 (B.C. 162) *σοὶ δὲ γίνονται, ἀνθ' ὧν πρὸς τὸ θεῖον δόσις δίακ[ε]σαι καὶ τῶν ιεροδούλων καὶ τῶν ἐν τῷ ἱερῷ π[ά]ντων ἀντιλαμβάνη, ἐπαφροδισία, χάρις κτλ.*, and in P Tebt I. 622 (B.C. 140-39) where reference is made to the revenues accruing to the priests from various sources including the *ιερόδουλοι*. The mention immediately afterwards of "the so-called ἀφροδισία" leads the editors to believe that these *ιερόδουλοι* were *ἐταῖραι*, like the votaries of Aphrodite at Corinth; but cf. Otto (*Priester* i. p. 118), who understands simply a "lower" order of priests in contrast to the tribal priests. See Grenfell-Hunt's note on P Tebt I. c. *Δουλεύω* in MGr = "work," "serve."

δοῦλος.

In Wilcken *Ostr.* i. p. 681 ff. there is a valuable account of the occupations which in the Graeco-Roman world were monopolized by slave labour. Among those that were not, the following classes, which are represented in the NT, are mentioned—*ἀλιεὺς*, *ἀμπελουργός*, *γεωργός*, *γραμματεὺς*, *διδάσκαλος*, *ἐμπορος*, *ἐργάτης*, *ιατρός*, *ναύκληρος*, *ποιμὴν*, *τέκτων*, *τραπέζιτης*, *χαλκεὺς*. For the Pauline *δοῦλος Χριστοῦ* it is sufficient to refer to Deissmann's well-known discussion (*L.A.E.*, p. 323 ff.), in which the phrase is set in the light of old Greek custom, and especially of the right of manumission as evidenced by the Delphic inscriptions.

A further contrast is drawn later (p. 381) with the familiar title a "slave of the Emperor," as in the Phrygian inscription, *BCH* xxviii. (1904) p. 195, *Ἀγαθόποδι δούλῳ τοῦ κυρίου αὐτοκράτορος*. Reference may also be made to Thackeray *Gr.* i. p. 8, where the growing tendency in the LXX renderings to emphasize the distance between God and man is shown by *θεράπων* giving place to *οικέτης*, this to *παῖς*, and this again to *δοῦλος*. The phrase of Mt 25³⁰ is found in P Par 68B. 54 (Imperial) *ἀχρεῖους δούλους*. (See under *ἀχρεῖος*, where however Mt *l.c.* is accidentally overlooked). On *Δούλα* as a proper name, see *Proleg.* p. 48 n¹.

The adj. *δουλικός*, which is not found in the NT, is very common—BGU IV. 1058¹² (B.C. 13) *δουλικὸν παιδίον*, *ib.* I. 193¹² (A.D. 136) *δουλικὸν ἔγγονον*, P Tebt II. 407⁵ (? A.D. 199) *δουλικὰ σώμ[ατ]α*, etc. *Δούλος*, fem. *δούλα*, remains in MGr.

δουλόω.

The negatived verbal may be quoted from *OGIS* 449⁶, an honorific decree of the Pergamenes to P. Servilius Isauricus, proconsul of Asia B.C. 46, whom they describe as *ἀποδεδωκότα τῇ πόλει τοὺς πατέρας νόμους καὶ τὴν δημοκρατίαν ἀδούλωτον*.

δοχή.

This word in its NT sense of "entertainment" is read by Schubart (see *Berichtigungen*, p. 5) in BGU III. 815⁷ ὁ Σωκρά[τ]ης ὁ προ[κ]ου[ρά]τορ μου κόπους [τινὰς] πα[ρ]έχῃ περὶ τῆς [δο]χῆς (pap. [. .] λης). The derivative *δοχικός* may be quoted as adj. from P Ryl II. 85¹⁴ (A.D. 185) *μέτρω*

δημοσίῳ δοχικῷ, "measured by the official standard," and as a neuter noun *ib.* 200⁵ ff. (A.D. 111-2) (*πυροῦ*) *δοχικῷ* "by receiving measure" (Edd.). See the long note, P Hib I. p. 228 f., on the ratio of an artaba *ἀνηλωτικῷ*, "by s-pending measure," to one *δοχικῷ*, the former being $\frac{1}{2}$ larger. In *ib.* 87¹² (B.C. 236-5) the same is called *μέτρους παραδ[ο]χικοῖς*. *Δοχή* itself is common in accounts: see e.g. index to P Tebt I.

δράκων

is common in the magic papyri, e.g. P Leid W ii. 5 (ii/iii A.D.) *δράκοντα δάκνοντα τῇ (ἢ τὴν) οὐραν*, so x. 20, *ib.* V iii. 16 (iii/iv A.D.) *δράκων ἐλ πτεροειδής*, P Lond 121⁵⁶⁶ (iii/A.D.) (= I. p. 102) ὁ δράκων εὐροβόρος, *ib.* 78¹, and PSI I. 28⁴ (? iii/iv A.D.), 29⁹ (? iv/A.D.). In P Oxy III. 490¹² (A.D. 124) one of the witnesses to a will records that *ἔστιν μου ἡ σφ[ραγίς] δρακόμορφος*: the edd. correct to *δρακοντόμορφος*, but in view of the common MGr *δράκος*, the bogey of many a folk-story, it seems better to assume the short form as genuine. It is one of many anticipations of MGr in a simplified word-formation.

In a Christian amulet, *Kaibel* 1140^{5, 2}, Satan is addressed as *μ[ε]τ[ε]σ[σ]μα, δράκων, θη[ρ]ὼν λ[ό]γε, κτλ.*

δράσσομαι.

For this verb, which is found in the NT only in 1 Cor 3¹⁹, where it is substituted for the less vivid *καταλαμβάνων* of the LXX Job 5¹², cf. P Oxy X. 1295¹⁰ (iv/A.D.) *σὲ γὰρ μόνον ἔχω μάρτυρα πῶς ὁ Γούνθος δραξάμενός μου*—"laid hands on me." An otherwise unknown active is doubtfully restored in P Lond 1170 *verso*¹² (A.D. 258-9) (= III. p. 196) *ἔμο[υ] (ως) δ[ρά]ττοντες χόρτον ἐν τῷ α κλήρ[ω]*. For the constr. with the acc. in the NT passage see *Proleg.* p. 65. For the subst. *δράγμα* = "handful," then "sheaf," as Gen 37⁷, Ruth 2⁷, cf. P Fay 120⁹ (c. A.D. 100) *θέρισον τὸν ὄ[γ]μον τῆς Ἀπιάδος καὶ λῶσις εὐθὺς εἰς Ἀ. [. .] τὰ δράγματα*, "reap the field at Apias and let the sheaves go off immediately to A. ." (Edd.). From a series of farm-accounts, P Fay 102 (c. A.D. 105), it appears that the wages paid to workmen were coupled with accounts of *γῶμοι* and *δράγμα(α)* of wheat and barley: see the editors' introduction, and cf. P Cairo Preis 44⁶ (ii/iii A.D.), where a payment is made *εἰς δράγμα χόρτου*. The compounds *δραγματηγία* and *δραγματηγίω* are found P Flor II. 185^{5, 17} (A.D. 254), and in P Petr III. 28 *verso* (b)⁶ (B.C. 260) we have *ἔδραματοκλέπτει*, "stole sheaves in gleanings"

δραχμή.

This coin, which is only mentioned in the NT in Lk 15^{8, 16}, was of the same value as the denarius in ordinary calculations or about 9½d.: see Kennedy in Hastings' *D.B.* iii. p. 428. Raphael when he accepted service with Tobit did so for *δραχμὴν τῆς ἡμέρας καὶ τὰ δέοντά σοι* (Tobit 5¹⁵): cf. Mt 20⁹ ff. In BGU I. 183 (a will - A.D. 85) we read of a bequest *Στοτοήτι καὶ Ὀρωὶ ἐκάστω [ἐ]νὰ ἀργυρίου δραχμῆς ὀκτώ*. The same sum is mentioned in the will of Thaeis, P Tebt II. 381¹⁴ (A.D. 123) (= *Selections*, p. 79) where the editors conjecture that it may have been "a conventional legacy where a serious bequest was not intended": cf. our "cut off with a shilling." According to Thackeray *Gr.* i. p. 103 the form *δραγμή*, which is found in late MSS

of the LXX (2 Macc 4¹⁹, 10²⁰ etc.), does not occur in the Ptolemaic papyri. As against the ordinary derivation of δραχμή from δράσσομαι, Lewy (*Fremdwörter*, p. 18) makes it of Eastern origin, connecting it with the Phoenician 𐤃𐤕𐤔𐤕𐤕: see also BDB *Heb. Lex.* under this word, and Boisacq *Etym. Lex. s. v.* δράσσομαι and δραχμή. Δραχμή is of course still in use as the name of a coin, worth about a franc.

δρέπανον.

P Magd 8⁸ (B.C. 218) δρέπανον θειστικὸν οὐ τιμῇ (δραχμαὶ) β, "a sickle for reaping worth 2 drachmae," P Petr II. 33A.18 καὶ φέλλον καὶ δρεπάνου. In two (apparently Jewish or Jewish Christian) inscr. from Phrygia we find δρέπανον used in connexion with an imprecation—C. and B. ii. p. 565, no. 466, ἐὰν δέ τις αὐτῶν μὴ φοβηθῇ τούτων τῶν καταρῶν, τὸ ἄρας δρέπανον εἰσέλθοιτο εἰς τὰς οἰκῆσεις αὐτῶν καὶ μηδὲν ἄνκαταλείψεται: cf. *ib.* p. 652, no. 563. MGr δρεπάνν.

δρόμος

in NT keeps the older sense as *nomen actionis*, = τὸ δραμεῖν. For this cf. Wunsch *AF* 3¹² (Carthage, imperial), where rivals in a race are vigorously cursed—κατάδησον αὐτῶν τὰ σκέλη καὶ τὴν ὁρμήν καὶ τὸ πῆγμα καὶ τὸν δρόμον. So of the sun and moon, P Leid W^{xiii}. 29 (ii/iii A.D.) δρόμους ἔχειν τακτοῦς. In Egypt it had become specialized to denote a place where running might no doubt take place, though the possibility is no more remembered than in some of our modern *-drome* compounds. See Wilcken *Ostr.* i. p. 771, Dittenberger on *OGIS* 178¹¹, and Otto *Priester* i. p. 284. It was the area in front of the entrance to a temple, paved with stones—cf. P Flor I. 50⁹⁷ (A.D. 268) ἐπὶ τοῦ λιθοστρώτου δρόμου Ἐρμοῦ—and often adorned with Sphinxes: it often became a central point in the business life of the city: see Strabo 17, p. 805, 28 cited at P Hamb I. 5¹⁸. BGU IV. 1130¹⁰ (B.C. 4) ὡς [γέιντο]ες νότοι δρόμος τοῦ ἱεροῦ Χ[ρ]ύσεως θεοῦ μεγίστου will serve as an example. Hence the μέτρον δρομῶν came to denote such a measure as was customary on the δρόμοι. In their note on P Fay 16⁸ (i/B.C.) GH describe δρό(μ) as "the artaba of the largest capacity": see further the introd. to *ib.* 101 (B.C. 18) where we have in l.³ the full formula, (πυροῦ) δρό(μ) (ἀρτάβαι) γ (ἡμισυ) ε, "3 1/2 large artabae of wheat." See also the note on P Tebt I. 61 (b)²⁸⁶, and *Archiv* ii. p. 292 f. In MGr δρόμος = "way," "street," and this is practically what we have in P Par 15¹¹⁶ (B.C. 120), where we read of a house ἡ ἐστὶν ἐκ τοῦ ἀπὸ νότου καὶ λιβὸς τῆς Διοσπόλεως, ἀπὸ βορρᾶ τοῦ δρόμου τοῦ ἀγοντος ἐπὶ ποταμὸν τῆς μεγίστης θεᾶς Ἡρας, and in P Oxy VI. 911¹² (A.D. 233 or 265) of property situated ἐπ' ἀμφοδῶν Δρόμου Θεοῦριδος, "in the quarter of the Square of Thoëris" (Edd.). For δρόμος in connexion with racing contests see Vettius Valens p. 2²¹ ὅθεν καὶ δρόμον ταῖς ἀθλήσεσι παρέχεται. In P Oxy VI. 900⁷ (A.D. 322) τοῦ ὁξέος δρόμου the editors, following Wilcken, find a reference to the express postal service, and so probably in P Flor I. 39⁷ (A.D. 396) etc. For Ps 18(19)⁸, where δρόμος might have been very fitly used, we may compare the portentous "impromptu" (καίριον) which Q. Sulpicius Maximus perpetrated for his tomb, *Kaibel* 618³⁰: μόνῳ σοὶ πυρόεντος ἐπαιγομένη κύκλιοι ἀντολή καὶ πάσα

—καλὸς δρόμος—ἐπλετο δυσμή. The "poet" may well have borrowed his phrase from some predecessor less unworthy of being named with the Hebrew singer.

δύναμαι.

The following exx. of this common verb may be cited—P Par 47¹⁰ (c. B.C. 153) (= *Selections*, p. 22) ἐνβέβληκαν (sc. οἱ θεοὶ) ὑμᾶς εἰς ὕλην μεγάλην καὶ οὐ δυνάμεθα ἀποθανεῖν, "they have cast us into a great forest, where we may possibly die," P Oxy IV. 743²⁸ (B.C. 2) οὐκ ἡδυνάσθην συντυχεῖν Ἀ., "I was unable to meet A.," *ib.* 744¹² (B.C. 1) (= *Selections*, p. 33) πῶς δύναμαι σε ἐπιλαθεῖν; "how can I forget you?", P Lond 144¹¹ (?i/A.D.) (= II. p. 253) ἵνα δυνηθῇ τὸ παιδάριόν μου ἰθεὶν πρός με, P Oxy III. 472¹⁶ (c. A.D. 130) οὐ δύναται γὰρ κεκλίφθαι τὸ μηδ' ἄρχην γενόμενον μὴ δυνατὸν δ' εἶναι, "for it is impossible for that to have been stolen which neither ever existed at all nor could exist" (Edd.). It takes an *acc. rei* (as in Lk 12²⁸) in P Ryl II. 77²⁸ (A.D. 192) οὐ γὰρ δύναμαι κοσμηταῖαν. In P Leid U^{v.10} (ii/B.C.) ἔφη δύνασθαι τὰ ἔργα πάντα ἐπιτελέσιν ἐν ἡλῇ (?—was ὀλίγαις meant?) ἡμέραι (l.—ais) we have δ. construed with the fut. inf. as a substitute for the aor. For the form δύνομαι, which is read by B* in Mt 19¹², 26⁵³ etc., cf. BGU II. 388^{11.8} (ii/iii A.D.) ἐγώ, ἃ δύνομαι ἐνθάδε εὐρίσκω, *ib.* I. 155⁵ (A.D. 216) ἀπέστ[η]ν τῆς κόμης οὐ δυνόμενος ὑποστῆναι τὸ βίρος τῆς λειτουργίας, P Catt^{III}. 22 (ii/B.C.) (= *Chrest.* II. p. 421): (see further Deissmann *BS*, p. 193). In P Par 45³ (B.C. 153) we have ἃ σ' οὐ δεδύνησμαι διασαφῆσαι διὰ τοῦ ἐπιστολίου, and in P Oxy VI. 939¹⁸ (iv/A.D.) εἰ πως ἐκ παντὸς τρόπου δυνηθείης [πρὸς ἡμᾶς] ἀφικέσθαι. According to Meisterhans *Gr.* p. 169, δύναμαι first begins to augment with η in the Attic inscr. after B.C. 300. It occurs in some of the earliest papyri, as P Hib I. 27²⁴ (iii/B.C. *imit.*), 34¹⁹ (B.C. 243–2). The future δυνηθήσονται is found in P Lond 897¹² (A.D. 84) (= III. p. 207), and the aorist ἡδυνάσθην in P Petr III. 42 C (14)⁴ (B.C. 255): see Mayser *Gr.* p. 393 for other forms. MGr has δύνομαι.

δύναμις.

For the more ordinary meanings of δύναμις we may cite such passages as P. Oxy II. 292⁸ (c. A.D. 25) (= *Selections*, p. 37) διὸ παρακαλῶ σε μετὰ πάσης δυνάμεως ἔχειν αὐτὸν συνισταμένον, "wherefore I beg you with all my power to hold him as one recommended to you," *ib.* VI. 890⁸ (A.D. 200) ἐς ὅσον μὲν οὖν δυνάμεις μοι ὑπῆρχεν, "as long as I had the power," *ib.* 940⁴ (v/A.D.) τὴν τῶν ἄλλων μερίδιον δύναμιν, "the capacity of the other holdings" (Edd.), and, for a Christian example, *ib.* VIII. 1150⁵ (a prayer—vi/A.D.) ὁ θεὸς . . . δαῖξον τὴν δύναμιν σου. In P Petr II. 3(δ)⁸ we have παρὰ δύναμιν, and κατὰ δύναμιν, "according to one's means," as in 2 Cor 8³, is very common, especially in marriage contracts, as when in BGU IV. 1050¹⁴ (time of Augustus) a certain Dionysius undertakes τρέφειν καὶ ἰματίζειν τὴν Ἰσιδάραν ὡς γυναῖκα γα[μετὴν] κατὰ δύναμιν. In *ib.* 1051¹⁷ (same date) we have the fuller phrase κατὰ δύναμιν τῶν ὑπαρχόντων, and in *ib.* III. 717¹⁹ (A.D. 149) κατὰ δύναμιν [το]ῦ β[ίου]. P Oxy II. 282⁸ (A.D. 30–5) shows the contrasting phrase, again as in 2 Cor 8³, when a man makes a complaint against his wife, notwithstanding the fact that he had provided for her in a manner "beyond his

means"—ἐγὼ μὲν οὖν ἐπεχορήγησα αὐτῇ τὰ ἔξῃς καὶ ὑπὲρ δύναμιν. The combination of Mt 6¹³ LWω is found in P Leid W^{III}. 20 (ii/iii A.D.) σὺ γὰρ ἔδωκας (ἡλψ) τὴν δόξαν καὶ τὴν δύναμιν ἅπασαν. Ramsay (*Recent Discovery*, p. 118) has drawn pointed attention to the technical use of δύναμις "in the language of religion, superstition, and magic," and describes it as "one of the most common and characteristic terms in the language of pagan devotion. 'Power' was what the devotees respected and worshipped; any exhibition of 'power' must have its cause in something that was divine." He quotes by way of illustration from Lydia a dedication to the goddess, εὐλογῶν σου τὰς δυνάμεις (Buresch, *Aus Lydien*, p. 113), and also (p. 117), in illustration of Ac 8¹⁰, another Lydian inscription, "There is one God in the heavens, great Mên the Heavenly, the great power of the ever-living God"—μεγάλη δύναμις τοῦ ἀθανάτου θεοῦ (Keil and Premerstein, II *Reise in Lydien*, p. 110). Another parallel to the same passage in Acts is cited by Deissmann (*BS*, p. 336) from the great Paris magical papyrus, 1275 ff. (Wessely i. 76) ἐπικαλοῦμαι σε τὴν μεγάλῃν δύναμιν τὴν ἐν τῷ οὐρανῷ (ἄλλοι: τὴν ἐν τῇ ἀρκτῷ) ὑπὸ κυρίου θεοῦ τεταγμένην. In Vettius Valens δύναμις is used as a synonym for ἀγωγή (p. 172²⁵ etc.). For "forces" i. e. "troops," cf. *OGIS* 139⁶ (B.C. 146-16) αἱ ἀκολουθοῦσαι δυνάμεις. MGr has ἡ δύναμι (decl. like nouns in -η).

δυναμόω.

For this new verb, which is found in a few late LXX books and twice in the NT (Col 1¹¹, Heb 11³⁴) we may cite the early Christian prayer (referred to s.v. δόγμα) p. 71²¹ δυνάμωσον ἡμᾶς ἐ[ν τῇ σῇ] ἀντιλήψει· καὶ φώτισον ἐν τῇ[σῇ] παρὰκλήσει, also P Leid W^{III}. 16 (ii/iii A.D.) ὁρκίζω σε, πνεῦμα ἐν ἀέρι φοιτῶμενον, εἰσελθε, ἐνπνεύματωσον, δυνάμωσον, διατίθειρον τῇ δυνάμει τοῦ αἰωνίου θεοῦ ο δει (I. θεοῦ τόδε) τὸ σῶμα. MGr has δυνάμωσον "strengthen," a further corroboration of the hold the verb had in the Koinḗ.

δυναστῆς.

In *OGIS* 573²³ (i/A.D.) the title of δυνάστης is applied to the son of Archelaus who succeeded his father in the government of Cilicia without the title of King. It describes the chief of a Thracian clan in *Syll* 318²² (B.C. 118) συνεπελθόντος μετ' αὐτῶν Τίπα τοῦ τῶν Μαίρων δυνάστου μετ' ὀχλ[ου π]λείονος. The Commagene rescript, *OGIS* 383¹²⁰ (middle of i/B.C.) has ὅστις τε ἀν βασιλεὺς ἢ δυνάστης ἐν μακρῷ χρόνῳ ταύτην ἀρχὴν παραλάβῃ, and *ib.* 441¹²² (B.C. 81) αὖτε ἀπεδέξαντο τῶν πόλεων καὶ βασιλέων καὶ δυναστῶν τὴν τε ἀστυλῆαν τοῦ ἱεροῦ καὶ τὸ[ν] ἀγῶνα τὸν τιθέμενον κατὰ πενταετηρίδα Ἑκάτη Σωτείραι Ἐπιφανεί κτλ. For δυναστεύω see the Canopic decree, *OGIS* 56¹² (B.C. 237) τὴν τε χώραν ἐν εἰρήνῃ διατετήρηκεν προπολεμῶν ὑπὲρ αὐτῆς πρὸς πολλὰ ἔθνη καὶ τοὺς ἐν αὐτοῖς δυναστεύοντας, and for δυναστεία, BGU II. 428⁷ (ii/A.D.). This last word is applied to the Divine sovereignty in Aristas 194 καὶ γὰρ ὁ θεὸς διδοὺς ἀνοχὰς καὶ ἐνδεκνύμενος τὰ τῆς δυναστείας φόβον ἐγκατασκευάζει πᾶσιν διανοίῃ, "for God also by granting a reprieve and making but a display of His sovereignty instills terror into every breast."

δυνατός.

For δ. with a "complementary" infinitive, as in 2 Tim 1¹², cf. P Magd 3⁶ (B.C. 221), where in a lease it is laid down with reference to certain land—ἡ δυνατὴ σπαρῆναι ἕως Χοῖαχ ι, τὴν δὲ μὴ δυνατὴν σπαρῆναι ἕως ι τοῦ Χοῖαχ. For other exx. of the infin. construction cf. P Eleph 8¹² (iii/B.C.) οὗτος δὲ δυνατός ἐστιν εἰσενέγκαι καὶ ἐν[γυο]ν [Ι]κ[ανό]ν, P Hib I. 78¹⁵ (B.C. 244-3) ἐὰν δὲ μὴ δυνατὸς ᾖθα ἀπολῦσαι, P Giss I. 79¹⁴ (ii/A.D.) εἰ δυνατὸν μοι ᾖ τὴν διατρ[έ]χ[ει]ν πρὸς τὴν οἰκονομίαν τῶν ἡμετέρων, οὐκ ἂν ὠκ[υ]νήκειν, P Leid W^{III}. 15 (ii/iii A.D.) ὅτι δυνατὸς εἰ (sc. ποιῆσαι κτλ.), *Syll* 721¹⁰ (iv/B.C.) promising to render help καθ' ὅτι ἂν ᾖ δυνατός, etc. For the neuter δυνατὸν see further P Petr II. 11(1)³ (c. B.C. 252) εἰ δυνατὸν ἐστιν καὶ μηδὲν σὲ τῶν ἔργων καλῶς, πειράσθῃ ἐλθεῖν εἰς τὰ Ἀρσινόεια, and cf. *ib.* 39 (g)¹⁰ (middle iii/B.C.) διότι ὑπάρχει ἐν τῇ δωρεῇ χόρτος ἱκανὸς ἀφ' οὗ ἐὰν ἐν δυνατῷ ᾖ εἰς τὰς ἐν τῷ νομῷ ἀβχ, *OGIS* 771⁴⁰ (B.C. 172-1) ἐὰν ἐν δυνατῷ εἰ. For κατὰ τὸ δυνατὸν, see P Giss I. 36⁶ (B.C. 161), *ib.* 41¹¹ (ii/A.D.), and for δσον δυνατὸν σοι ἐστιν see P Flor II. 178⁸ (A.D. 258). It forms a masc. noun in plur. = "troops" in P Revill Mēl p. 295⁹ (= Witkow-ki², p. 96) (B.C. 131-0), where a man is heard of as coming μετὰ δυνατῶν ἱκανῶν to suppress riotous crowds: perhaps there is an additional suggestion of competence—"mighty men of valour." The adverb occurs in *Michel* 1001¹¹ (Theran Doric—c. B.C. 200) ὅπως δὲ πάντα διοικεῖται κατὰ τε τὰν διαθήκαν καὶ τὸν νόμον καὶ τὰ δόξαντα τῷ κοινῷ δυνατῶς ἐς πάντα τὸν χρόνον. MGr δυνατός = "able," "possible," "strong," "loud" (Thumb).

δύνω.

P Hib I. 27²² (calendar—B.C. 301-240) ἀγουνιν κατ' ἐνιαυτ[ὸν] τῇ αὐτῇ ἡμέρᾳ τ[ᾶς] πλείστας σθῆν παρὰ λ-λάσσοντες ἐπ' ἀστρω[ε] ἢ δύνοντι ἢ ἀνατ[έ]λλοντι, "they (sc. the astronomers and sacred scribes) keep most of the festivals annually on the same day, without alterations owing to the setting or rising of a star" (Edd.), P Oxy II. 235¹⁵ (horoscope—A.D. 20-50) δύνει Σκορπιός οἶκος Ἀριεως. In the Eudoxus papyrus, P Par 1¹⁴⁵ (c. B.C. 165) we have αἱ δὲ φανερὸς ὁ μηδέποτε δύνων, ὃ εἰσὶν αἱ ἀρκτοι, and 27² εἰ μὲν γὰρ ὁ πόλος ἀνανεῦσαι ἢ κατανεῦσαι, αἱ ἀρκτοι δύνονται καὶ ἐπιτελοῦσιν. P Hal I. 1¹⁰⁰ (c. B.C. 250) ὥς δὲ ἂν ἡλιος δύνῃ, μηδὲ εἰς ἐνεχυρα[ί]τω μηδὲ πρὶν ἡ[λίου] ἀνατέλλειν has the strong aorist, as the sense shows. We might also quote an application to the sunset of life, from *Kaibel* 568⁴ (Rome, iii/A.D.?): ἦτις ἐν ἡμεῖς ὅπως ἀντέλλεν Ἐφῶς, νῦν δύνει δ' ὑπὸ γῆν Ἑσπερος ἐν φθιμένοις. The daring versifier is adapting Plato's gem, the epitaph of Aster.

δύο.

The disappearance of the dual flexion of δύο is in line with the whole tendency of Hellenistic: see *Proleg.* p. 77 ff. The gen. and dat. δυοῖν appears occasionally in a document where the writer desires to make broad his Attic phylacteries: thus P Giss I. 99¹⁵ (B.C. 80) ἐν στή[λαι]ν δυοῖν [ἐ]μπροσθεν ἰδρυμέ[ν]α[ιν] τοῦ[ν] ἐώ, P Strass I. 52²² (A.D. 151) ἀρουρῶν δυοῖν ἡμίσους τρίτου (or was this δυεῖν?), P Oxy VIII. 1119²⁰ (A.D. 254) δυοῖν θάτερον. The literary Hellenistic δυεῖν

(late Attic), which arose phonetically out of *δυοῖν* (Brugmann-Thumb *Gr.* p. 78), appears in several papyri, as P Par 1²⁹³ (the Eudoxus astronomical treatise—c. B.C. 165) *δυεῖν μηνῶν χρόνος*, P Ryl II. 109⁵ (A.D. 235) *πατήρ τῶ[ν] δυεῖν*—the document has *υῖας* later!, *ib.* 269⁵ (ii/A.D.) *ἐκ δυεῖν οἰκ[ω]ν*—this document also betrays artificial dialect by the “registering” historic present *τελευτᾷ* (*Proleg.* p. 120), *ib.* 357 (A.D. 201–11) *ἀρουρῶν δυεῖν*, P Oxy VIII. 1117¹⁶ (c. A.D. 178) *ἐκ δυεῖν ταλάντων*—here again there is some fine writing in the context, a petition to a Praefect, who would no doubt be impressed by it. Greek dialects pluralized the flexion in different ways—see Brugmann-Thumb *Gr.* p. 249 f. In Hellenistic we have dat. *δυσίν*, *passim* in all our documents, and to a very limited extent gen. *δυῶν*: see Mayser, *Gr.* p. 314, who can only quote *OGIS* 56²⁸ (B.C. 239–8—the Canopus decree) *ἐκ σταχύων δυῶν* (in copy A), and BGU I. 287²⁵ (ii/A.D.) *ἀρουρῶν δυῶν*—it is ancient Ionic (Herod. and Hippocrates) and Cretan Doric (Gortyn Inscr.). That in MGr *δυῶν(ε)* occurs occasionally (Thumb *Handb.* p. 81) may show that the form ran underground to emerge in a few places, but it might be independent analogy. *Δυσίν* is Ionic (first in Hippocrates), as we might expect from that dialect’s early sacrifice of the dual. With the indeclinable *δύο* for nom., acc. and gen., it forms the whole of the *Κοινή* flexion. (The pre-classical *δύω*, which lived on in *δ(υ)ώδεκα*, is cited by Mayser (p. 313) from P Leid T 1²⁴ (B.C. 164–0) and P Grenf II. 38¹² (B.C. 81)—but there are other cases of *ω* for *ο* in this last document by sheer miswriting.) Mayser makes *Syll* 177²⁸ (Teos, B.C. 304) the oldest inscriptional warrant for *δυσί*, which appears in literature before Aristotle. In Attic inserr. (Meisterhans, p. 157) *δυεῖν* supplants *δυοῖν* in Alexander’s time, and lasts a century, *δυσί* beginning in iii/B.C.

On *δύο* *δύο* see *Proleg.* p. 97: add to illustrate *ἀνά δύο δύο* P Oxy VI. 886¹⁹ (magical—iii/A.D.) *ἔρε κατὰ δύο δύο*, “lift them up two by two” (Edd.). It may be noted that *οἱ δύο* supplants *ἀμφω*, as in Mk 10⁸ etc., P Giss I. 2¹¹ B. 14 (B.C. 173) *μάργαρες Φίλιος Μακεδῶν, Δημοκρατῶν Θέσσαλος, οἱ δύο τῶν Κινίου, and οἱ δύο τῆς ἐπιγονῆς*—the document has also *οἱ τρεῖς*. MGr has *κ’οἱ δύο*, “both,” *οἱ δύο μας*, “both of us.”

δυσβάστακτος.

See for the guttural under *βαστάξω* above. It would seem that the compound was coined (LXX, Philo and Plutarch) when the guttural forms were coming in, so that the older alternative in *-στος* never took its place.

δυσεντέριον.

Moeris, p. 129, *δυσεντερία*, *θηλυκῶς*, *Ἀττικῶς*. *δυσεντέριον*, *Ἑλληνικῶς*, settles the form in Ac 28⁸, where all the uncials have the neuter. If Hobart’s long list of citations (p. 52 f.) can be trusted for this detail, Luke’s medical books all presented him with *δυσεντερία* (—*λη* Hippocrates), and his faithfulness to the spoken Hellenistic form is the more noteworthy. We have not noticed the word in the medical documents among the papyri: it would be a fortunate chance if any of these scattered papers dealt with this particular subject.

PART II.

δύσις.

In the Eudoxus papyrus as under *δύνω sub finem*, we have *ἄνα[τολαι τοῦ] ἡλίου τροπικαὶ τρεῖς [καὶ δ]ύσεις τρεῖς*. See also P Hib I. 27⁴⁴ (B.C. 301–240) *πρὸς τὰς δόσεις (ἡ δόσεις) καὶ ἀ[να]τολὰς τῶν ἀστρῶν*, P Oxy IV. 725¹² (A.D. 183) *ἀπὸ ἀν[ατολῆς] ἡ[λίου] μέχρι δύσεως*, and so BGU IV. 1021¹³ (iii/A.D.). In *OGIS* 199²³ (i/A.D.) *ἀπὸ δὲ δύσεως μέχρι τῶν τῆς Αἰθιοπίας καὶ Σάσου τόπων*, the word is used of “the west” as in the “Shorter Conclusion” of Mark. So *Preisigke* 358², as cited under *ἀνατολή*: the same document (l. 21) has *πλειάδος δύσιν*, “setting of the Pleiad”—the inscr. is on a sundial. In *Syll* 740¹³ (after A.D. 212) we find *ἀπὸ δύσεως* correlated with *ἀπὸ ἡύς*, *ἀπὸ μσημβρίας* and *ἀπὸ ἀρκτου*—terms which suggest learning on the part of the *ἱερὰ γερουσία τοῦ Σωτήρος* [Ἀ]σκληπιοῦ who inscribe this tablet. MGr has *δύσι* “sunset,” “west.”

δύσκολος.

In a letter to a father from his son, P Oxy IX. 1218⁸ (iii/A.D.), giving him some domestic news, the phrase occurs *οὐδὲν δύσκολον ἐν ἐπὶ τῆς οἰκίας σου*, which the editors render, “there is nothing unpleasant at your house.” For the ordinary meaning “difficult” we may cite the important Calendar inscription from Priene, *OGIS* 458¹⁶ (c. B.C. 9) *ἐπειδὴ δύσκολον μὲν ἔστιν τοῖς τοσοῦτοις αὐτοῦ εὐεργετήμασιν κατ’ ἴσον εὐχαριστῆν*. Add *ib.* 339⁵⁴ (c. B.C. 120) *ἐν καιροῖς δυσκόλοις*, and *Syll* 213³² (iii/B.C.) *περιστάτων τε πόλει καιρῶν δυσκόλων*, which the editor refers to the war waged between Demetrius and the Aetolians. For the adverb we may cite P Oxy X. 1294¹⁰ (ii/iii A.D.) *ἐὰν δὲ σὺ] μὴ δυνήθῃς ἀνοῖξαι τὸ πανάριον, δυσκό[λως γὰρ ἀνοί]γεται, δὸς τῷ κλειδοποιῷ καὶ ἀνοίξει σοι*, “if you cannot open the basket yourself, for it opens with difficulty, give it to the key-maker, and he will open it for you” (Edd.). MGr has *δυσκολία*, and *δυσκολεῖω*, “make difficult.”

δυσμῆ.

In P Thead 54¹⁵ (A.D. 299) and BGU IV. 1049⁸ (A.D. 342) we find *ἀπὸ μὲν ἀνατολῶν* and *ἀπὸ δὲ δυσμῶν* contrasted: cf. Mt 8¹¹ etc. *Syll* 552⁷⁰ (late ii/B.C.) *εἰς τὴν παραστάδα τὴν ἀπὸ δυσμῆς τῆς στοῆς τῆς βορέας* shows the sing., as does *Chrest.* I. 341²⁸ (reign of Hadrian) *ἀρχό(μενον) ἀπὸ δυσ(μῆς) τῆς κόμης*, as printed; but Wilcken remarks “oder δύσ(ως),” and presumably *δυσ(μῶν)* is equally possible. For another prepositional combination see P Leid W 1¹⁵ (ii/iii A.D.) *πρὸς δυσμὰς βλέπουσα*, of a door.

δυσφημία.

Syll 366¹⁵ (c. A.D. 38) *ὅπως μὴ τὸ πολυδάπανον αὐτῆς τῶν κατασκευαζομένων ἔργων [αἱ] περὶ τὴν ἀγορὰν ἐνποδίσωσι δυσφημίαι*.

δώδεκα.

See under *δεκαδύο*. It is MGr.

δωδέκατος.

For this word, which in the NT is confined to Rev 21²⁰, cf. P Flor I. 20¹² (A.D. 127) *εἰς τὸ εἰσὶν δωδέκατον ἔτος Ἀδριανοῦ Καίσαρος τοῦ κυρίου*, *ib.* 35^{14,15} (A.D. 167), and the ostraca PSI III. 255⁴ (B.C. 104–3), 256⁶ (B.C. 103–2).

δωδεκάφυλον.

To the ref. to this word in Grimm-Thayer we may add (from Hort *James*, p. 2) Joseph. *Hypomnesticum* (Fabricius *Cod. Pseud. V. T.* ii. p. 3) τοὺς δώδεκα φυλάρχους ἐξ ὧν τὸ δωδεκάφυλον τοῦ Ἰσραὴλ συνίσταται. For the formation cf. τὸ δωδεκάμηνον "twelvemonth," common in papyri. We should not expect to find δωδεκάφυλον itself outside Jewish circles.

δῶμα.

In P Oxy III. 475²² (A.D. 182) βουλευθείς ἀπὸ τοῦ δώματος τῆς αὐτῆς οἰκίας παρακύναι καὶ θεάσασθαι τὰς [κρο]ταλιστρῖδας—of a young slave who was killed in trying to see a performance of castanet players in the street below—δῶμα is clearly to be understood as "the top of the house," whether a top room or the flat roof as in Mk 13¹⁵ etc. Cf. P Strass I. 14¹² (A.D. 211) ἐν ἀπρ[ά]τῳ δώματι ἐν τῇ λαύρῃ τῶν Πουμένων, where the editor renders "auf einem unverkauften flachen Dache in der Hirtenstrasse," and the late P Flor I. 13⁶ (vi/vii A.D.) τῇ[ς] αὐλῆς καὶ το (ἡ τοῦ) δώματος, "della terrazza sul tetto della casa" (Vitelli). The note on this last passage quotes Babrius 5⁶, of a cock which εἰς τὸ δῶμα πηδῆσας ἐπικροτῶν τε τοῖς περὶ οἱς ἐκεκράγει. Add P Tebt I. 123^{12,14} (early i/B.C.), 241 verso (B.C. 74) ἔχει ἐπὶ τοῦ δώματος. In P Petr I. 26¹⁰ (B.C. 241) ἐπὶ τῶν δωματίων, the context is fragmentary, but the editor understands it of difficulties attending the arrangements of new "homesteads" in the Fayūm. We have the word twice in a Petrograd ostrakon, no. 34^{6f}, published by Zereteli in *Archiv* v. p. 179, τὸ ξύλον τὸ [μυρ]κινον τὸ ἐν τῇ αὐλῇ, ἂν χρῆζης, [εἰς τὰ] δ[ώ]ματα λαβὲ καὶ ἐν.υλῖα, ἂν χρῆζης. ἐκ τοῦ δώματος[ς] λαβὲ: the editor prints χ[ρ]ώματα, but Wilcken emends. In P Ryl II 233³ (ii/A.D.) ὅταν δὲ ἐπ' ἀγαθῷ ἐκβῶμεν καὶ τὸ δῶμα ἀσφαλισθῇσεται is rendered by the edd. "but when we reach a fortunate issue and the house is established." A rather striking epitaph, *Kaibel* 720, reminding us distantly of the great passage in Lucretius (iii. 894 ff.) which Gray imitated in the *Elegy*, has the lines κοῦκετι σοι φάος ἡλιόιο, οὐδὲ τὰ κλεινὰ δὲ δώματα ῥώμης, οὐδ' ἄλοχος (= husband), οὐτε φῶλη κασιγνήτη. Here again the meaning is *house*, which has only shrunk into *room* in MGr.

δωρεά.

For δωρεά="gift," "largess," cf. BGU I. 140²⁸ (A.D. 119), a copy of an Imperial letter of the time of Hadrian, where reference is made to the Emperor's *beneficium* to the soldiers—ταύτην μου τὴν δωρεάν καὶ τοῖς στρατιώταις ἐμοῦ καὶ τοῖς οὐετρανοῖς εὐγνωστόν σε ποιῆσαι δεῖσαι: cf. P Oxy IX. 1202⁷ (A.D. 217) ἐκ τῆς τῶν [κυρ]ίων Σισυήρου καὶ μεγάλου Αντωνίνου [δω]ρεῶς, and from the inscr. *OGIS* 333³ (ii/B.C.) ἐν τῇ . δωρεῇ ταύτῃ, "per hanc munificentiam" (Ed.), *Syll* 306¹⁴ (mid. ii/B.C.) ὅπως ὑπάρχη ἡ δωρεὰ εἰς πάντα τὸν χρόνον ἄδιος. P Lille I. 19⁸ (mid. iii/B.C.) π[α]ρὰ Σαραπῶνος τοῦ προεστηκότος τῆς Καλλιξέ[ωνος] δωρεῶς, "ancien régisseur du bénéfice de K." (Edd.). *Syll* 746³ ἔδωκε δωρεάν, and P Lond 1171 verso (c)⁸ (A.D. 42) (= III. p. 107) μηδὲ ἐφόδια ἢ ἄλλο τι δωρεάν αἰτεῖν ἀπὸ ἐμοῦ[ς] διπλώματος, afford a link with the special use of the acc. = "freely," "gratis" as in Rom 3²⁴, 2 Cor 11⁷, 2 Thess 3⁸. This is common, e.g. *Syll* 489¹⁸ (B.C. 304-3) ἐπιδίδω[κε]ν αὐτὸν

δημοσιεύειν δωρεάν, "has offered his services as an honorary physician," *Michel* 1001 iv. 28 (c. B.C. 200) λειτουργῶν ἀπαξ, ἀνὰ προσβύτατα, δωρεάν πάντας, with which cf. v. 11 εἰ δὲ καὶ ἐν δωρεῶς ἐπιμήνητοι μηκέτ' ἂντι, making provision for the roll of compulsory free service being exhausted. So *Priene* 4¹⁷ (B.C. 332-26) ἀλητιούρκηκε δ., *Carnat* IV. 783⁷ προσβύσαντα πρὸς τοῖς Σεβαστοῖς δωρεά, *ib.* 914³ (i/A.D.) similarly. From the papyri, e.g. P Tebt I. 5¹⁸⁷ (B.C. 118) μηδὲ συναναγκάζειν ἔργα δωρεάν συντελεῖν παρευρεῖσθαι μηδεμιᾷ, "nor oblige them to work without payment on any pretext whatever" (Edd.), 240 δωρεάν μηδὲ μισθῶν ὑφειμένον, "gratis or at reduced wages" (Edd.). For the lax δωρεά, which suggests a "benevolence," and that on γῆ ἐν δωρεῇ, see the editors' note on P Hib I. 66² and P Lille I. 19⁸. In two tablets of B.C. 252, quoted by Wilcken *Ostr.* i. p. 66 f., we find the adj.—τῆς δωρεῆς γῆς. The slightly developed meaning of δωρεάν "for nothing," "in vain," which Grimm notes as unparalleled in Greek writers, seems to be regarded by Nägeli, p. 35 f., as sufficiently accounted for by the instances where it means "gratis": Grimm's own parallel with uses of *gratuitus* in Latin shows how easily it would arise. For the form, see Mayser *Gr.* p. 68: the older δωρεά (Meisterhans *Gr.* p. 40) does not occur in our documents.

δωρέομαι.

The active may be neglected, having disappeared after early classical times. The passive sense (as I. ev 7⁶) may be quoted from *OGIS* 435⁸ (ii/B.C.) ὁ[σα] ἐν Ἀσσίαι ἔως τῆς Ἀττάλου τελευταῖς ὑπὸ τῶν βασιλέων διωρθώθη ἔδωρθθη ἀφ' ἑθῆς ἐξημιώθη, *CPHerm* 121¹² (iii/A.D.) τοῦ δωρηθέντος ἡμῖν ὑπὸ τῆς θείας μεγαλοδωρεῖας of Gallienus. For the ordinary deponent use cf. P Oxy VIII. 1153¹⁶ (i/A.D.) ἂ (sc. καρποδίσμια, "wrist-bands") ἔδωρῃσάτο σοι Πανσανίας ὁ ἀδελφός σου, *Preisigke* 4284⁷ (A.D. 207) μεθ' ὧν πλείων (ἡ . στων) ἀγαθῶν ἔδωρῃσαντο, "among the multitude of gifts they (the Emperors) bestowed," P Lond 130¹⁰¹ (i/i A.D.) (= I. p. 138) ὧν τινες ὑγῶ δωρήσονται ἀγνοῶν, P Gen I. 11¹² (A.D. 350) δωροῦμί σοι. From the inscr. it is sufficient to cite the Rosetta Stone, *OGIS* 90²¹ (B.C. 196) ταῖ τε Ἀπεί καὶ τῷ Μένει πολλὰ ἔδωρῃσάτο, and the leaden tablet of a *defixio*, *Wünsch AF* 4³⁰ (iii/A.D.) ὁρκίζω σε τὸν θεὸν τὸν τὴν κοίμησίν σοι δεδωρημένον καὶ ἀπολύσαντά σε ἀπὸ δίεσμ[ω]ν τοῦ βίου Νεθμομαω.

δώρημα.

PSI I. 29²³ (magic—? iv/A.D.) δότε καὶ μοι χάριτα καὶ τιμὴν ἐπροσθεν (ἡ . ἐμπ—) πάντω[ν] καὶ τάγαθὰ δώρηματα. P Oxy V. 841, p. 37, has a scholion (mid. ii/A.D.) by which Pindar's βῖδωρον ἀμαχανίας ἄκος is glossed as δώρημα τῷ βίῳ. The same use of the dat. appears in the new fragment of the *Oeneus* (?) of Euripides, P Hib. I. 4⁵ ἀδ[ελ]φ[ῶ]ι Μελ[ε]άγρῳ δ[ωρ]ήματα. An acrostic oracle, *Kaibel* 1039¹² (Lycia), has the line Νευκηφόρον δώρημα τὸν χρησμὸν τέλει, which the ed. explains as telling him who draws this line "ubi largitus eris, quod cupis consequeris."

δῶρον.

In P Lond 429 (c. A.D. 350) (= I. p. 314 f.) we have a long account of δῶρα made on the occasion of various festivals, which the editor thinks are to be regarded as

temple-offerings. If so, we may compare the similar use in the inscr., e. g. *OGIS* 407 βασιλεὺς Ἰούλιος Ἐπιφάνης Φιλόπαππος Δεσποίν[αι] καὶ Σωτήρα[ι] δῶρον . ἐπὶ ἱερέος Σωτηρίχου, *Syll* 774 σ[τ]ρατιά ὑπὲρ τῆς ὁράσεως θεᾶς Δήμητρι δῶρον, *ib.* 787 (iv/iii B.C.) Διὶ δῶρον. This illustrates the common Biblical use of δῶρον for a sacrifice, or an offering to the Temple treasury. For the ordinary sense of δῶρον it will suffice to quote BGU IV. 1114⁷ (B.C. 8-7) ἔποκαταστήσαι ἐνταῦθα τῷ Ἰμέρῳ δῶρον δοῦλον (names follow), *ib.* I. 248⁸ (ii/A.D.) κατὰ δῶρον, PSI III. 236²³ (iii/iv A.D.) οὐκ ὀκνῶ γὰρ οὐδὲ περὶ δῶρων οὐδὲ περὶ κέρματος, εἰδώς σου τὴν ἀγαθὴν προαίρεσιν, and the boy's letter, P Oxy I. 119²¹ (ii/iii A.D.) (= *Selections*, p. 103) καλῶς δὲ ἐποίησες, δῶρά μοι ἔπεμψες, μεγάλα, ἀράκια, "it was good of you, you sent me a present, such a beauty—just

husks!" One interesting literary inscr. may be quoted, *Kaibel* 815⁴ (ii/A.D.—Crete), where Salvius Menas offers a libation and a sacrifice to Hermes in memory of his wife, ψυχικὰ δῶρα διδούς: the ed. explains this as gifts "quae pro defunctae uxoris anima Mercurio animarum duci comitique obferuntur."

δωροφορία.

So BD* G Ambst in Rom 15³¹—witness good enough to bring it into the circle of Biblical words. We may mention it only to note that Alciphron and Pollux (*ap. Grimm*) albeit a good century later, are sufficient warrant that the word, if Paul did use it, came out of ordinary "profane" vocabulary.

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